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WM. LLOYD GARRISON, EDITOR. TERMS.

gurantos of the generalizations must be post "All letters as a communications must be post. The rule is imperative, in order to shield us to frequent impositions of our enemies. Those, as who wish their letters to be taken from the rules by us, will be careful to pay their postage.

# REPUGE OF OPPRESSION.

If if ever an outrago was committed, in type, upon Pit ever an outrage humanity and christian libe-every orase, common humanity and christian libe-ity of community, it has been done in the following restete as it is with pharisalcal insolence and visical self-righteousness.

### From the New-England Speciator. COMMON GROUND,

As we live in a day when voluntary associations are being formed for various purposes, and men of forms sentiments on religion, politics, &c., are on to unite, it is fit that the basis of union cases be well defined and understood. In or instance, it is not proper to inquire of the late to what religious denomination, or politicy, he belongs, (1) for this is entirely foreign neiples and operations of such an asso-admitting churches to a conference atom. In amounting reproduced the promoting Christian acquaintance and fellow-on, and revivals of religion, it is out of place to the proposed church regards slainquire whether the proposed church regards slavery (2) or the use of intoxicating drinks a sin, for that helongs to the church alone, and is entirely foreign to the object of the association. But if the proposed church holds that the ministry, &c., are not of drine appointment, and that public and sodivine an not required by the scriptures, it properly be rejected, because these are estimated promote revivals of religion.

sential to promote revivals of religion.

We come then to this general proposition, that these who would form an association for any object, must agree in the principles on which that association is based, and by which its operations are to be varied forward. The proper measures of any association is described. are only the carryin; out of the principles

ation are only the carrying out of the principles a which, it is based.

Take, for example, the Bible society. This assertion is formed on the basis that the Bible is be word of God, and should be possessed and its he word of God, and should be possessed and its afficence felt by every human being. It does not agure whether a man believes the doctrine of the mady, or of infant baptism, or perhaps of public eaver, for those who profess to believe the Bible, sagree on these points, while they agree that the lible is the word of God, and should be read and y all. But it does inquire whether a man the Bible to be a revelation from Heaven; and if he denies this, he must be allowed to take no att in the society, or at least, he must not require a society to come on to common ground with him. the society to come on to common ground with limit.

We admit that he may regard the Bible as a very
good book, and may hence properly contribute for
its circulation; but if he comes into the society! he
must do it with the understanding that the society

(2) any occupy ground which he believes not true, (3) but which they believe is essential to their operaarefore those who have the means are under infi-te obligations to circulate it. Without this mo-e, men are so selfish that they will not engage in this work. We confess, it is in some cases, very difficult to draw the line of common ground, for it would be very difficult to produce a deep and permanent interest in the Bible cause, while the sub-ect of the atonement (4) is left out of the question. If this is true, then if those who deny this doctrine this is true, then it those who deny this doctrine one into the society, it must be with the understanding that they thus far give up the common round, and in laboring for the cause are bound to ield up their peculiar sentiments. (5)

The same principles apply to the temperance

cause. The basis of union here, is that the traffic and use of intoxicating drink is sin, and that one necessary means for carrying on the operations of ne society is a scriptural view of the nature and onsequences of this sin. This is the only common round. The Bible view of sin is, that it tends to except happiness both for time and eternity; and the view of sin is essential to complete success in the temperance cause. A Christian can consistent-y come into this society only on this ground. He amost without denying Christ, come into the socie-ty with the understanding that he shall not tell the unkard that he is in danger of an eternal hell un-is he repents and reforms. He must take high ground both of the nature and consequences sin; and if infidels, Unitarians and Universalists me into the society, they must so far yield their round, as to allow him thus to speak and act. (6) nd if they will not do it, he is in duty bound to ithdraw from them, and unite with others who can ber with him. It is not optional with him whethto unite with a society, which he cannot approve, do nothing; he is bound to act, and to act right,

oving the evil.
temperance society is, in fact, based on this neigle. The common ground is Christian and desire; and those who come in on other ground is with the understanding that they so far yield if principles as to allow the orthodox (we use term in a general sense) to advance sen timents they do not believe. The temperance society o an orthodox society, (7) and those who labor them, do it with the understanding that they of on common ground. Does any doubt this? fact will prove it. A prominent Universalisa-atly camplained because a lecturer on temperscently camplained because a lecturer on temperince based an argument on eternal punishment; he
complained of it as a breach of the pledge to labor
in common ground. Did any notice his complaint?
Was it practically regarded as true? No; it was
not noticed by the society. Silence proved that he
was wrong; and hence he was obliged to infer that
his view of common ground was not agreed to.
But suppose the society should come under the concol of those who disbelieve in future punishment,

who would hesitate a mountern in saving that the o would he sitate a moment in saying that the lox should secode and labor by the mselves, than give up the ground of future punish-

We say 'perhaps,' for we are doubtful whether it is right to Builsh and Foreign Bible Society entirely to omit e prayer at their anniversaries, out of regard to the con-tions scruples of Quakers.

(1) O no! Such an inquiry, in a case of moneysaking, would be vasily impertinent and exceedingly gotted, most certainly! But, before uniting to break iron chains of slavery, and deliver the oppressed out the hand of the spoiler, nothing can be more proper to examine each other's religious creed, and proibe each other accordingly!

(2) This is 'evangelical' abolitionism, with a vencance! Out of place, for sooth, in a time like this, to ask a church whether it regards a system of lewdness, ery, heathenism and soul-murder as a sin! Why Because it might destroy 'Christian fellowship,' and revent 'revivals of religion!"

(3) This illustration is a very absurd one; for a funmental dectrine of the Bible Society is, that the holy riptures are given by inspiration of God-and, of dre, infilels have no disposition to aid that Society.

(4) That is, ' the atonement' as understood by aparticir sect! Facts abound to prove that this is a libel

The various conflicting sects, which sustain the e Society on the 'common ground' of 'religious tion, will be equally amused and astonished to on that in laboring for the cause,' some of them, at t, are bound to yield up their peculiar sentiments." is is an important moral discovery. Strange it was

ver found out before. Certainly-and the rule must be equitableust as broad as it is long.' He 'must so far yield his and as to allow them to speak and act' in favor of perance, in their own peculiar phraseology. But of them should needlessly or wilfully attempt to and each other's feelings on points of religious differ-

(7) Another discovery. The ' fact' related to conon it only shows its fallacy. The complaint was unign on the part of the lecturer to excite sectarian feelis by his 'argument.' Incidentals, of this complex-h, are always to be expected in the common advocaof a great enterprise, and each sect must be tolerant oward another, accordingly.

(5) It would not be necessary for them to give up he trand of fature punishment. But how modest is the claim of this infallible writer, for a particular sect, to the control of all the benevolent enterprises of the ige! Common ground, indeed!



VOL. VII.

OUR COUNTRY IS THE WORLD--OUR COUNTRYMEN ARE ALL MANKIND.

T. IDAY, NOVEMBER 24, 1837.

NO. 48.

BOSTON, MASSACHUSETTS.1

give up united prayer and Christian doctrines and ordinances for the soke of union. (10) Further, we have urged all to come into the temperance ranks for their own benefit, as well as that of others; and those who were not Christians, almost exclusively for their own benefit, as we regarded them as peculiarly exposed to temptation. But in abolishing slavery, we expect to operate almost exclusively by the presentation of divine truth to the mind and conscience of the slaveholder, and by prayers.—Now none understand the truth except those who obey it, as Christ says. 'He that doth the truth cometh to the light,' and none pray acceptably but true Christians; hence, though we would not exclude others, provided they come in a subordinate representation of divine truth to the light, and none pray acceptably but true Christians; hence, though we would not exclude others, provided they come in a subordinate representation of divine truth to the light, and none pray acceptably but true Christians; hence, though we would not exclude others, provided they come in a subordinate representation of divine truth except those who down the presentation of divine truth to the mind and subordinate representation of divine truth to the mind and the presentation of divine truth to the mind and the presentation of divine truth to the mind and the presentation of divine truth to the mind and the presentation of divine truth to the mind and their organ to be thus exclusive towards the orthodox in promoting the abolition cause? And if not, why do they allow their organ to be thus exclusive towards the orthodox when the right of keeping abolition is not the fact, is not this the sentition common? If such is clude others, provided they come in a subordinate sphere, our chief desire is to enlist true Christians. The political bearings of slavery, we here of course

Are we not here commanded to yield up our or thodoxy to come on the common ground of the Liberator? (15) We might make many other sim-

bubt the infallibility of this standard? The demand is the more pleasant, as it is made in true Hibernian style - Provided they yield their common ground to what we believe.' &c.

(10) Who desires them to do so? Let not the editor of the Spectator forget what his oracles Messrs. Fitch est and vilest form of lying."

(11) A flat contradiction of this acrid sectarian declaration is given in the article we have copied from the Emancipator, respecting 'The Anti-Slavery Society

larger sense. The Liberator is a partisan of no religious sect or party; and with regard to the managers of the Massachusetts A. S. Society, more than two-thirds of them are avowedly 'orthodox' or 'evangelical' in them are avowedly 'orthodox' or 'evangelical' in their religious faith-and more than two-thirds of the nembers and patrons of the Society are of the same persuasion, of whom a very large proportion are churchmembers. What shift or trick will the Spectator next resort to? No man, by joining the State Society, is obligated to leave his orthodox views behind him, any more than he is bound to do so in joining the Parent So-

He made no complaint on the score of the external form lecturers from those entire states. of prayer used at 'the opening of the meeting.' His of the Connecticut and Massachusetts Resolu- (and our own views,) they should receive a due argument went to show, simply, that we must do one of tions was taken in our letters to Rev. Leonard supply of carnal things in return for spiritual two things, as abolitionists, in conducting this cause on Bacon, and in his second letter to Gerrit Smith labors. But it does not follow from this that with the peculiar views of any of our members on the says, 'I know of only one pastor in Connect- analogies which make them the 'mere servants subject of religion, (and in that case, we must not icut who professed to oppose the Resolutions, of men.' even allude to the Scriptures as of divine authority, be- and he opposes them, not because he professes cause some infidels have humanity enough to be opposed to slavery,) or else we must tolerate those incidents brethren, but because, if I understand him, he prospects of the evangelical churches in Massaal sayings and doings, for which abolition, as such, can thinks the Resolutions stand in the way of the not be responsible, and which cannot easily be avoided Anti-Slavery Society." by speakers and writers differing so widely on other

for them to try to proselyte Presbyterians to the views the introduction of anti-slavery lectures and ple, if all the parishes in the Commonwealth of George Fox and William Penn; or for Baptists to ar-

sprinkling, &c. &c. But when has the finger of sectari- foilowing extract.

# CONTROVERSIAL.

From the Friend of Man.

OFFICE-POSITION OF THE ANTI-SLAVERY MOVEMENT.

3, of Messrs Fitch and Towne, as containing lord it over his own heritage. They should and Towne have asserted, that 'insinuation is the mean-

we copy from the N. E. Spectator.

of Connecticut and Massachusetts is occupied sentiment?

It seemed incredible to us, when we read the of sentiments like these! What!

This brings us to the attitude in which we stand to the anti-slavery cause. The basis of union here is, that slavery is sin, and that the means for its removal embrace the presentation of the Bible views of the nature and consequences of this sin, accompanied with prayer for a divine blessing. If we can come into the society with the understanding that this alone must be the common ground,—well finot, we must accode. A right determination of this point determines the propriety of a new organization.

Before we examine this point, we wish to meet one objection. It is said that we desire all to come into the temperance society, and unite in carrying forward the cause; why not, therefore, invite all to join the anti-slavery ranks? We say, let them come, provided they yield their common ground, to what WE believe the true Bible ground, (9) as they have done in the temperance cause; otherwise the cordinances for the sake of union. (10) Further, we

have described, as essential to the very nature gue in favor of immersion, or Pedo-Baptists in favor of the pastoral office. He reasons as in the

Vindicato the Sabbath, if you will; exted the 'Christian ordinances,' &c. than those belonging to the Parent Society. The demand of the Spectator upon the Society, to 'tolerate nothing orthodox congregationalist, not as an abolitionist, You are false to the agreement which binds us together as the friends of immediate emancipation, such as the friends of immediate emancipation. and which makes us all one in the cause of liberty, plainly what spirit it is of- a spirit which is at war with churches must commit their consciences to notwith-tanding our religious and political differ- all that is common to humanity, and all that is execl- the keeping of their ministers, just as a merences, in pointing the finger of sectarian reproach lent in christian charity. It belongs to the dark ages. chant commits his accounts to a book-keeper, or his money to a banker! He may, indeed, inspect their labor, and discharge them if he thinks proper. But if he does so, it must only be for the purpose of committing the same trust (9) Can any thing he more reasonable ?!! Who can RECKLESS DEFINITION OF THE PASTORAL ferable, at pleasure, from one individual to aninto other hands! An elective papacy, transother, would remain a papacy still. The truth is, Jesus Christ never commissioned his pas-Having alluded to the Clerical Protest, No. tors to have dominion over men's faith, and an assertion of the doctrines of the General As. feed the people with knowledge, and not forbid sociations of Connecticut and Massachusetts of them to gain all the knowledge they can, con in his letter to Gerrit Smith, we think it of the Church may open to them. They are proper to furnish the evidence of the fact we to act under his laws. They are not mere stated, by recording the following extract which creatures and hired menials of the churches, to do just what they bid him, to carry on their rewe copy from the N. E. Spectator.

When a people have chosen a pastor, and he has seek to identify abolition with a party, we know not.—
The Anti-Slavery Society is not, and by its constitution cannot be, what is technically termed orthodox. It is Abolition, AND ONLY THAT. No party, in politics, morish, or religion, can buy the Society to itself, by any offers of favor or flattery. What will the proposed evangelical organization now say about becoming auxiliatry to the American A. S. Society?

(12) When, and where? We deny the assertion.

(13) This assertion is false technically, as well as in a larger sense. The Liberator is a partisan of no religious.

We copy from the N. E. Spectator.

When a people have chosen a pastor, and he has been regularly inducted into office, they have so far surrendered up to him the right to discharge the appropriate duties of the office in the parish over which he is settled, that they themselves cannot send another to discharge these duties, all or any part of them, against them, against make provision for their own spiritual sloth and mix wishes, without an evident INVASION OF HIS TERRITORY. Whoever comes before a parish under these circumstances, IS AN INTRUDER. And the pastors have no right to accept it, when it is offered to trepasts, and the perpetrators of them are, or ought to them. Nor can they innocently fortify themselves. The Liberator is a partisan of no religious or incapacity of the pastor is no apology for the of-After all the discussion that has been held on this subject, the meaning of all this is suffi-The pastors should indeed be the (14) We know for a certainty, that this is a gross by these different parishes, it follows that the servants of the churches. They should be elect-(14) We know for a certainty, that this is a gross perversion of the remarks of the gentleman alluded to, pastors hold the right of excluding abolition ed by them, and retained during mutual agreement. According to Congregational usages common ground '-either to say and do nothing, even he made no complaint of having been misap- they are to 'exercise authority' like the 'prinincidentally, that may conflict in the slightest degree prehended in this matter. On the contrary, he ces of the Gentiles,' or maintain their claim by We confess ourselves astonished and grieved

chusetts, if their ministers (abolitionists among the rest!) are madly bent on the propagation points. His allusion to the Friends was not by way of above statement, that any one in favor of the remonstrance, but of illustration.

Anti-Slavery Society could be in favor of such a contending for the principle, that no minister or (15) Not an iota of it. Most certainly, it would be wholly out of place, in an anti-slavery meeting, to attempt to convert 'Friends' on the subject of the ordinances, the Salbath, and the Christian ministry; or plain of us, if we should say that they desire

Above all, we are overwhelmed with amazement at the imprudence and insanity, in an hour like the present, of a minister's undertak-been described—the exclusive right of moral and religious teaching—the right of taking away the key of knowledge—the right of deciding who the people shall hear, and who they shall not hear! Do not the promulgators of this definition of the pastoral office, understand, well enough, that there are multitudes who would be glad to see the pastoral office trodden under foot! Yes! Verily—They are forward to sound the alarm on this subject, and to let us understand that they suspect an attack is us understand that they suspect an attack is about to be made, from a new quarter, upon the Christian ministry itself. Is this a time, then, if such are the facts, to frame definitions of the Christian ministry which every friend of hu-man liberty must reject? Definitions which assimilate the Christian pastor to the slavehold-er and to the Pope? Will abolitionists, who are pastors of Protestant churches, assume the responsibility of pursuing such a reckless course as this? As an orthodox Congregation-alist, and as a friend of the Christian ministry, the editor of this paper solemnly bears testimony against such a definition of the Christian ministry. It is a definition at war, not less with human liberty and the Christian scriptures,

true Christians hence, though we would not excluded after, more an arbadonate gain have described after the present of the subject of the present of the subject of the present of the subject of the sub

ministry, and then complain bitterly because the Christian ministry is assailed! Be it so that infidels join the assault, as doubtless they have wit and common sense enough to do! The cry about 'infidelity,' will not persuade nor frighten Christian freemen into a willingness to become Papists, and bow down before the false image of the Christian ministry comprised in such definition. Nor will a division of the Anti-Slavery Society-under whatever circumstances, or from whatever cause it may take place-or whatever good men may join in it-(or for whatever sound or lame reasons,) do any thing to save from final condemnation and odium the definition of the Christian ministry contained in the articles we have quoted. No. The Christian ministry— Heaven be praised—is not the misshapen and frightful image which these representations would make it! Infidelity may raise her shouts of mistaken triumph-as she is accustomed to do-but the institution of the Christian ministry, as understood by the Pilgrim fathers, WILL NOT have fallen when its miserable caricature is despoiled. If religion, for a time, bears the lisgrace, and if the present incumbents of that high station are driven from their places in disgrace, be theirs the responsibility and the guil of having provoked the unequal contest. a word was heard in all the abolition ranks against the great mass of ministers-much less against the Christian ministry-till this abom inable claim was set up. But while we protest against this rash and ruinous and unrighteous identification of the claims of the Christian ministry of the Congregational churches with such truly Popish claims, we protest equally against the position (by whomsoever it may b sumed) that there is and ought to be no Christian ministry, because the present incum-bents—some of them—have misstated its na-But there 'is another view of the subjec

"To such lengths has this process been carried, that the right of giving a notice of a meeting to be held, has been denied, not only to a deacon in the church, but even to a brother minister not ecclesistically subject to the control of the pastor forbidding him. Anti-slavery society meetings, in session, have been denied that right of giving notice of an adjourned meeting; and an anti-slavery agent has been told that before he could present the object of his mission to the Anti-Slavery Society, he must first open it to the pastor of the church and get his consent! How much greater a stride would it be for the pastor to assume that no one must affer a subscription to a newspaper in his parish, until his consent is first obtained? But what are we saying? The case has just now occurred. The publishing agent of the Friend of Man has already been told, when on a tour abroad, that he must not present the subscription for the paper at an anti-slavery meeting, until the matter was first examined by the pastor! Look at another lact. A Doctor of Divinity, in New England, lately declared in public, that so much periodical reading was an evil, and said he, 'If I had the power of a Napoleon, I would put a step to it!' The story was told to another DD. in this State, who was asked—'Could he have meant as he said?' 'Yes,' said the Doctor, who was well sequainted with the New England clergyman—'He did mean it?'

Abolitionists have too deep an interest in this

subject not to watch with vigilance against the

progress of public opinion in relation to it Where are our 70 agents? What are the influ-

ences with which they had to contend? And

why have they abandoned the field? Why has

every effort in Connecticut proved a failure f
Why was there not a State Anti-Slavery Society
organized there two years ago ?—Let the quotation we have already made from Rev. Leonard
Bacon, answer! We might ask questions which
would come nearer home. We might likewise
go back five or six years, and give the story of
50 or 60 temperance agents, laboring successfully, for a time, in eight or ten states, in the
capacity of lecturers and circulators of temperence intelligence, with no charge to the public
except their commissions on receipts for subscriptions to a temperance newspaper, without scriptions to a temperance newspaper, without the patronage or funds of any temperance society, and with good acceptance to 'the common people' who 'heard them gladly.' The subject is not so novel a one as some people imagine. The measure was in operation a good while before the principle was openly avowed. Nor are abolitionists alone interested in this question. By referring to the Letter of the

question. By referring to the Letter of the Rev. Leonard Bacon, it will be seen that Evangelists, Temperance, Moral Reform, Peace, and Protestant lecturers are all placed under the same ban. Let the principle be relinquished now, and the whole country comes under the entire control of the system, as a matter of course. All the gag-laws that could be enacted by our national and state governments, put together, would be powerless compared with that which should carry with it the sanction of the religious community, and become incorporated into those habits and usages of society which into those habits and usages of society which are more potent, for good or for evil, than all written laws. Our civil institutions could not long survive unharmed, for political liberty was never yet maintained by a people mentally enslaved: nor could religion or piety be expected to thrive, except upon the principle that ignorance is the mother of devotion.

Abolitionism has survived mob-law. It has transformed the threat of legislating gardlaw in

transformed the threat of legislative gag-law into a low bow for abolition votes. But in contact with the claim of pastoral supremacy, its wheels grind heavily: the car almost ceases, for the time being, to move forward. It is be-cause the nature of the obstacle is not general-ly understood. It will be detected and remov-

ed before long.

From the Rights of Man.

ANTI-SLAVERY IN PORTLAND.

SLAVERY.

It is often asserted that there are hundreds in Portland, who approve the principles of abolitionists, and are ready to advocate them, if they will but renounce certain men and measures. If we could find them, we should like to ask each one of these persons two questions. Do you believe it is a sin to hold men as property? Are you in favor of immediate emancipation? If we mistake not, the answer would reveal a looseness of principle totally at variance with the creed of abolitionists, and inadequate to sustain the brunt of the conflict now waging between freedom and slavery. The truth is, the great mass of our community are either opposed both to the Anti-Slavery principles and measures, or fast asleep, comfortably wrapped up in a It is often asserted that there are hundreds in

posed both to the Anti-Slavery principles and measures, or fast asleep, comfortably wrapped up in a cold assent to abstract truth.

Who are the men who are calling upon us to renounce 'harsh measures,' with the promise of their favor if we comply? Those, who, by their own showing, have so little regard for convictions of right, that they consider it a small matter to act counter to them. They say, 'we are Abolitionists at heart; we hold to your principles, but we will never 'open our mouths for the dumb,' or 'lift up our voice like a trumpet to show the people their transgressions,' until those who do so conform to our standard in regard to the proper mode of action.' And what is their standard? We wish we could see one of their number setting a pattern of perfect see one of their number setting a pattern of perfect Abolitionism. Must we take their inaction, for our model? We can neither follow them, nor enduro them in our ranks, until they invigorate, or rather renovate their ideas of duty. Their call upon us to descend to their level, shall meet no other response, than a demand that they first show their at-tachment to the Anti-slavery cause by acting out

tachment to the Anti-slavery cause by acting out their professions.

All that has ever been done for the slave in Portland has been brought about by abolitionists. Even those who stand aloof from us, would hardly dispute the truth of this remark. Let us go back to the period of the first excitement on this subject, when the Portland Colonization Society was organized. It will be recollected that night after night, abolitionists resisted its formation, and begged, for the sake of justice and humanity, that its unchristian principles, grounded in expediency, prejudice and self-regard, might be rejected, and supplanted by the immutable principles of equity. Our citizens refused; and while a feeble few met to pledge heart and hand on the altar of freedom to the cause of the oppressed, they, by hundreds, consummated an act that fastened stronger their fetters. When they should have called slaveholding Robbery, a heinous sin in the sight of God,—they only whispered softly, it is an evil, the sole remediate the state of the content only whispered softly, it is an evil, the sole remedy for which is the removal of the coloued man to Africa. But we let this pass. Our present object is to show that the imbecile manner in which they have carried out this, their chosen remedy for slavery, strikingly manifests their want of interest for the slave. We judge them by their fruits.

Were their principles right? were their professions sincere? were the measures they devised suitable? Why then have they taken no pains to enlighten the public mind on the great eril of slaveholding? Why have they not provided us, as they resolved to do, an address on every recurrence of our national anniversary? Why have they only in instances 'few and far between,' caused the transcendant merits of colonization to be spread before this community? and why has there not been farerest knough in the society since its formation, to bring the members together for the choice of officere? Have they discovered any thing 'insurrectionary,' 'fanatical,' or 'incendinry' in their boasted remedy? Have they lost confidence in it? If not, must they not confess their lack of sympathy for the bondman? Such laxity of purpose and effort would ill-befit abolitionists. No wonder they cannot 'go with us,' in our measures. They accuse Were their principles right? were their profesnot 'go with ws,' in our measures. They accuse us of using wrong measures. We reply, that right or wrong, our principles have prevailed with a rapidity unparalleled in the history of reformations. We turn and accuse them of not exerting them-selves at all. With wealth and influence at their command, they have done absolutely nothing for their darling scheme.

The 'American Union' has gone by the board in

the same way. There was not indeed increatenough in the city, even to set it in motion, and the bantling would have died at its birth, but for foreign influence. Now, we understand they have accomplished all that can be done, and have concluded to 'sit still, and see the salvation of the Lord.'

We again assert, that the mass of our community, whatever professions they may make, feel no sympathy for the slave. They are fast asleep. Shame then, that when they see the triumph of a course they once condemned, they should have no more magnanimity than to find fault with our foot-prints. because, in our perilous and difficult way, we did not happen always to step straight. The editor of the Christian Mirror is carper in

The editor of the Christian Mirror is carper in chief among the orthodox. He will go down to his grave, finding fault with abolitionists, and warning his congregational brethren against their influence, unless he outlives the day when orthodox pastors and churches in this state shall be converted by the efforts of those whom he denounces. Till then, ministers and churches may slumber. Our meeting-houses may be closed against anti-slavery agents, as meek in spirit as Geo. Storrs and David Thurston; petitions for the abolition of slavery in the District of Columbia may be scoffed at by professing Christians, and the two and a half millions of heathen in our land, may go into eternity ignorant of the way of salvation, while the Christian planters at the South will incur the additional guilt of transforming a like number of immortal beings of transforming a like number of immortal beings who shall come upon the stage, to goods and challels; and not a note of remonstrance or rebuke will be ever raise. He stands at the head of those, who ever raise. He stands at the head of those, who are 'as much opposed to slavery as you are,' and are waiting for abolitionists to reform, or for the chief priests and pharisses to believe, before they will 'open their mouth for the dumb,' or lift a finger to 'deliver him that is spoiled out of the hand of the oppressor.' He is more incensed, that one man should presume to keep all other days as sacred as he does the Sabbath, than that the demon of oppression should demand the desceration of all time to lust and robbery, by millions of his countrymen. He strains at a gnat and swallows a camel. These dry bones! when will they live?

hought best.

The A. A. S. Society is a voluntary association of individuals, for a specific object, the abolition of slavery, and the restoration of our countrymen who are of African descent, to the civil and social rights which, by common consent, theoretically, belong to all men equally and instinably. This it has undertaken to accomplish, solely by peaceful means, such as are sanctioned by reason, religion, and the constitution; that is, by the influence of truth, properly exhibited and effectively applied. The society has no authority, in the proper sense of the term, wer any body, not even over its own members.—
Having only one design—that of accomplishing a particular end by specified means, it of course desires the co-operation of all who are prepared to unite in advancing the same, and by the same means. Hence, it intentionally knows no differ-ence, among its friends, from birth, complexion, creed or party. In this respect, it corresponds pre-cisely with the constitutional structure of the Bible Society, the Temperance Society, and the Sunday School Union.

For any sect or party, therefore, to claim the Anti-Slavery Society as belonging to them, or de-nounce it as being identified with their opponents, would be equally an act of injustice, if not a clear fraud upon the public. This is easily seen, in the case of the two political parties. Suppose the whigs should claim the society as a whig institution, because it disapproves of President Van Buren's committal in regard to slavery, and because all who have vindicated the right of petition in Congress are whigs; it would be unfair, because many mem-ners of the society are warmly in favor of the distinguishing features of the administration. Or if the democratic party should claim the anti-slavery society on their side, because it is in favor of equal rights, this would be equally a fraud upon the thou-sands of zealous whigs who are devoted abolition

ists. We are therefore greatly surprised, and grieved, that the New England Spectator should so little appreciate the principles and objects of the anti-slavery society, as to claim us as on its side in the local or sectarian controversies which it is carrying on. Practically that society is orthodox.' It is known that at Boston the term orthodox has a definite and technical meaning, and designates a portion or party of the people. Had a professed enemy said this, for the object of prejudicing against the society all that numerous and respectable and he society all that numerous and respectable and affuential portion of the people of Massachusetts who are not by common parlance included in the esignation of orthodox, we should have understood he object. But how a friend of the society could thus seek to identify abolition with a party, we know not. The anti-slavery society is not, and by its constitution cannot be what is technically termd 'orthodox.' It is abolition, and only that.
No party, in politics, morals, or religion, can buy

the anti-slavery society to itself, by any offers of favor or flattery. If there were no principle in the case, the interests of the society would forbid it, because no party has the power to do that for us, which we expect to gain only from the who

On the other hand, if, by the rapid progress of anti-slavery principles, the time has come, or shall come, that any seet or party can gain influence to which, of course, the anti-slavery society cannot control, with which it has therefore no concern.— We desire that all do as much as they can for our cause; and whatever good they can gain by it, rightfally belongs to them. And if, on this account, any other sect or party find themselves losing ground, all we can say is, that they reap what they have all we can say is, that they reap what they have sown, and if they wish to recover their position, the way is open. If they will have it, they must win it,

Those of us who are Calvinists, have no ground of complaint, because many Methodists and Friends, and Free Will Bantists, and Unitariana are so zealous in behalf of the slave; nor because their zeal in the cause of human rights wins for them the respect of the impartial public. Neither would our Methodist or other Anti-Calvinistic members have any good reason to complain, should the so-called orthodox' of Massachusetts all at once come forward with such zeal and self-denial, as to place them, where some among them seem to think they have a prescriptive right to be, irrespective of their own labors in the cause. If they will earn influence in this way, they can have it.

Proposing as we do, to win over every body to abolition, the anti-slavery society addresses itself particularly to the sources of influence, and seeks to move the hinges of society. We labor there-fore to secure the co-operation of overy class, pro-fession or combination of men, who have influence ever others. We seek the aid of editors, preachers, teachers, parents; of politicians, divines, and moralists; each in their respective sphere. A great amount of influence, in some parts of the country, is found in colleges and seminaries. We therefore try to gain them. Another important depository of influence, is in the churches and religious societies and ecclesiastical bodies, of every conceivable sect and name. We wish to have all this in favor of abolition. Political parties, legislative assemblies, professional associations, have their influence. We mean to got all that also.— We do not decide on the truth or rectitude of their sective creeds or distinctive prin finding them in the community, tolerated and countenanced by a free people, and possessed of influ-ence which can help the slave, we ask them to give

And because we are confident of the justness of our principles and the great importance of our cause, we are very urgent upon men of all these classes, appealing to them by every manly considpossible to have them do, in their spheres, what they can and ought, for such an object. And when any class, be they clergymen, teachers, editors, or what they may, withhold their aid, we think they do very wrong, and we are bold to say it. This is not dictation, nor an assumption of authority, either over the churches or the legis latures, or any body. But it is an open exercise of our rights as freemen, toward our neighbors who have equal rights. But as our cause is very just, and is now seen to be so by a rapidly increasing and influential portion of the community, it has come to pass that the situation of some, who have heretofore pertinaciouly stood aloof from our work, is growing quite uncomfortable; and the cry is actually raised by some, that we are persecuting them, in insisting that they should do their duty.

In doing this, we cannot constitutionally pretend to determine the various questions which may arise either within or among these various divisions of society, nor undertake to settle the powers and prerogatives of any class or order of men among In regard to church government, we do not decide as to the right or the expediency of bishops, or the powers that belong to the office, in any denomination; but we insist that bishops as well as other Christians, are bound to 'remember them that are in bonds as bound with them,' and to use the prerogatives which are conceded to them, in such a way as to favor the breaking of every yoke.

It belongs not to the Anti-Slavery Society to de-

cide for the Congregationalists or any others, the vexed controversy about pastoral rights, the key of the pulpit and all that; but we have a right to insist that every pastor shall use his rights in behalf of the slave, and that every pulpit shall send out a plea for the suffering and the dumb. And in regard to church notices, and the use of public buildings of any kind, all we ask is, that we may stand on the same ground with other objects acknowledged to be deserving of countenance and support. The abolitionist who freely publishes other notices, and suppresses those of the Anti-Slavery Society, is false to his profession. But the writer of these lines lately applied to a pastor to give a notice under eireumstances that made it particularly desira-ble it should be done: and when it was declined, by saying, 'We never give notices of any thing, our respect and confidence in a worthy 'Covenanting brother were not a particle impaired. We knew he would go to the death for the slave, and we could not complain of him for not doing for us what he could not do for any object, consistently with his religious profession

So it is, with regard to public prayer. We be-lieve in prayer, all of us, as we believe in God; and we claim that those who practice stated public prayer for other objects, should pray also for the

The society decides nothing as to the propriety of women's addressing assemblies; but we say that if they do it at all, they should do it also for the slave. And it is one of the painful evidences of a most unreasonable state of mind in many persons, that while the same things have been always practised, on other subjects, without remark, a terrible clamor is raised when they begin to be employed

for the slave.

Such being the principles and the object of the Anti-Slavery Society, it is plain that its effairs ought to be so administered, that men of all classes can labor in the modes in which they deem it law-

ful and useful to labor for the common cause, withbeing compelled to sacrifice a particle of their The Calvinist need be no less : alvinist, and the Methodist no less a Methodist becoming an abolitionist. Yet it is by no mean ter laboring together in such a good cause. Let those who deprecate such a result, blame the means which lead to it.

That the complicated affairs of the American Au-ii-Slavery Society should have been so conducted, as never in the least degree to contraver these principles, would be a superior to expect from nciples, would be too much to expect from men. conducted, as to secure the confidence of the can-did and enlightened, of all sects and parties, in the integrity and impartiality with which these princies have always been aimed at in regard to them all. Nor will we ever be swerved from this pur-pose, either by the cavils of opposers or the solici-tations of friends. Neither Quaker nor Presbyte-rian, Democrat or Whig, statesman or divine, shall sist upon our adopting his peculiarities, or lend g our influence to promote his distinctive views nank and commend him; and will stand by him so ar as our constitution goes, but no further.

# From the Christian Mirror.

A MARVEL.

Mn. Entron,—Herein is a marvellous thing.— In aged minister of Christ, who has enjoyed as such of the esteem and confidence and love of the hurches of Maine, as any other minister among us; the has always been noted for his mild and affect tionate address, and who has never, to my knowl-edge, been known to utter a harsh or unkind word, en or any unchristian feelings toward his brethen or any other persons, comes to a Conference of hristian ministers and churches in the County of acoln, in the State of Maine, in the year of ou Lincoln, in the State of Maine, in the year of our Lord 1837, asks leave to say a few words to them in behalf of two and a half millions of their oppress-ed fellow men and fellow citizens, who are depriv-ed by law of all their just rights, denied access to the written word of God, and shut out, to a great the written word of God, and shut out, to a grea extent, from all the hopes and consolations of the Gospel. Do they give him permission to speak No—they will not hear him.—The craves liberty to commend them 'to the special sympathies and prayers of the church'—the church too of Him who came 'to proclaim deliverance to the captive, But his request is denied.—The heart of this beloved and faithful man of God is 'grieved.' He records the fact in his journal.—He utters not word of complaint or displeasure, but mourns the apless lot of those victims of oppression who are not permitted even to ask the prayers of christia ministers and churches. The journal is published in the Christian Mirror. What then? Why, the Editor 'is pained to see the ministers and churche of Lincoln Conference held up to public odium So am I but who is to blame in this case? Die they not do precisely as Mr. Thurston has stated? Are their own doings a reproach? Is it 'holding Are their own doings a reproach? them up to public odium' to publish their acts?
The Editor seems to think the publication of a simple matter of fact respecting 'those esteemed rethren,' is equivalent to an impeachment of them s'the enemies of God and homanity.' And then vithout denying the fact, he gives us the reason of heir conduct. 'They decline doing it,' i. e. debeing invited to pray) 'at the bidding of a Society, which, in their view, has such a superabounding mixture of human imperfection, that they sincerely believe, they shall neither glorify God, nor benefit the oppressed by appearing as it allies, or aids. the oppressed by appearing as it alies, or anomal. Mr. Thurston, I believe, is an Agent of the Am. Anti-Slavery Society. Has that Society ever 'bidden' the ministers and churches of Lincoln Conference to pray for the oppressed? When? Where? Did Mr. Thurston 'bid' them do so? How could be?—they would not let him open his lips. But ow does the Editor know that they acted under he influence of the considerations he has suggested? He thinks, moreover, they are fully and completely 'justified' in the course which they pursued, and 'doubts not they acted in full view of the judgment.' So then it seems that 'the ministers and charches of Lincoln Conference, acting 'in full view of the judgment,' have, according to the Editor of the Mirror, not only declined praying for the oppressed, but even being invited to pray for them, at the 'bidding of a Society' which has never

be left unsaid. I trust, dear Sir, you will pardon this suggestion. A few questions, and I have done for the present. 1. Will such Editorial remarks as have appeared n the Mirror of late, be likely to bring about 'a coalescence of sentiment and action among the co cientious part of the community in regard to the

whole subject' of Slavery?

bidden any such thing! A marvel truly, 'We regret the posture of this beloved brother to these beloved brother of exceedingly. If it would not be taken amiss by one who has seen more frosty win-

ters than the writer, I would beg leave to suggest

the importance of calmness when writing on so ex-

citing a theme. When unduly roused, we are al-

seed country

3. What must the Abolitionists of Maine do in order to secure the 'coalescence' and cooperation of their brethren of the Maine Union? Please to definitely, so that we may consider.

Very sincerely yours, Bangor, Nov. 7, 1837. S. L. POMROY.

### From the National Enquirer. COLERAIN ANTI-SLAVERY SOCIETY.

At a special meeting of the Colerain Anti-Slave-ry Society, held on the 29th of 10th month, 1837, he following preamble and resolutions were unan-mously adopted, and the Secretary ordered to for-ward them to the Editors of the Liberator and Naional Enquirer, with a request that they be publishd in their respective papers.

Wherens. The successful issue of our cause re pires embodied and barmonious action, and the acrifice of party prejudices and sectarian views: and Whereas, recent movements of some of the professed friends of abolition seem evidently de-signed to destroy that unity of feeling which ought o exist, by endeavoring to render the cause of aboution subservient to their own sectarian views:-Resolved, That we have beheld with disappro-

ation the 'Appeal' of certain professed aboli ists of New England, and consider it as evidently intended to dissolve the bonds of abolition feeling and thwart the exertions of the friends of immedi

te and universal emancipation.

Resolved, That our confidence in William Loyd farrison, as the consistent, fearless, and unyielding advocate of the cause of the oppressed, remains unabated ;—and the course pursued by him, in re-gard to the unjustifiable persecution he has receiv-ed at the hands of professed friends of the cause,

whereas, The use and consumption of the pro-uctions of slave labor give stability and direct disposit to the iniquitous institution that we wish to lestroy: and Whereas, abolitionists who make ce use of such productions are justly chargeable

with extreme inconsistency: therefore,
Resolved, That this Society recommend to its
members the propriety of totally abstaining from
the use of the productions of slave labor.

Resolved. That a committee be appointed to corspoud with similar committees and individuals avorable to the cause, concerning the propriety o calling a convention to adopt measures for obtaining goods, the production of remunerated labor. Whereupon the following persons were appointed, viz: William L. Rakestraw, Mahlon Brosius, Lydia Rakestraw, Elizabeth Kent, and Thomas Wh.tson. W. L. Rakestraw, Sec. pro tem.

From the New-Lisbon (Ohio) ' Free Discussion. W. L. GARRISON.

The following resolution (which the Philanthrost and Liberator will please copy) was unanimous-adopted at the last meeting of the New-Garden

Anti-Slavery Society.

Resolved, That we have no unity with the course of the clergymen who have recently made sundry protestations against the editor of the Liberator, and regret that some abolition editors have connived at their sundret control of the country t their conduct, or expressed a want of sympatics him, but feel it our duty to assure W. L. Gard son that his conduct as editor, has always received our warmest approbation, that as far as we can dis-cover, he is fully sustained in his course by every abolitionist in this part of Ohio, and that we regard him as a consistent, and one of the earliest, most valuable and efficient laborers in the cause of emancipation.

B. B. DAVIS, Sec.

New-Garden, Col. Co. Ohio. VINDICATION OF THE COLORED CIT-IZENS OF BOSTON

At a highly respectable meeting of the colored citizens of Boston, held in the School-Room, Belanap street, on the 7th November, it was appeared in the N.E. Spectator, impeaching the noral and religious character of the colored citagons of the co

ens of this place—therefore, that Messrs. Hilton, be a committee to prepare resolutions and a written reply to said article, expressive of our sentiments in relation to it, and re sings at our flext meeting, to be held in this ace on the 14th inst. REPORT OF THE COMMITTEE.

The committee upon whom devolved the duty replying to certain slanderous charges con-ined in the N. E. Spectator of Oct. 18th, beg leave respectfully to report, that the following article, to which exception has been justly taken, has had our attentive consideration:

We have been led to this subject, by the recent conduct of many of our colored brethren, who neglect the house of God. A short time since, many attended public worship with the Free church; but more re-cently, few are found there. It might, we thought, accounted for by the wrong apprehension, that the stor had lost his friendship for them, and consecutly they resorted to other places of worship.—
It no, they are no where else found in the house of d. A recent visit to the church in Belknap street, he place where the venerated Paul was wont to proclaim Christ and him erucified to crowded audit iscloses the alarming fact that its seats are almost de

rted.

Now a solemn inquiry is, whence has this criminal neglect arisen?" Every effect must have its cause .-The alarming truth is easily disclosed."

The Spectator attributes 'this criminal nelect' solely to the religious opinion entertained y Mr. Garrison respecting the Sabbath, the ouse of God, and the divine ambassadors of the Prince of peace '-and then makes the following

Christian friends, is it not time for something to be one, not to destroy this man's influence in favor of c oppressed, but to counteract the influence of his rors which go to ruin souls? It is painful thus to peak; but if we are silent after witnessing the scenes re have described, we must be recreant in the cause our master.'

The motive of the editor of the Spectator, in his surprising attack upon our people, your com-mittee are constrained to believe, originated in an irritated spirit for the course we took against proved; and to gratify which spirit, he makes Mr. Garrison a pretext for aspersing us in this cruel manner. This is our deliberate convicon, as we can see no reason, aside from this view of the subject, upon which he could ground an attack; for had he been desirous of con.batting the supposed religious views of Mr. Garrion, he could easily have done so, without the east allusion to us. But, not contenting himself here, he has unmasked his real design. Mr. Porter has hitherto professed great friendship for us, and claimed to be a watchman upon the walls abolition, to protect us from the enemy; but, on thus opening the gates of the citades, and ac-nitting them in upon us, he proves himself, in our judgment, to be an unfaithful sentinel. After denouncing Mr. Garrison as a Subbath-

reaker, and classing him with the vilest infidel, he pronounces us the deluded followers of Mr. G. in all his doctrines and practices! We are proud to own, that, to all intents and purposes, we are his followers, so far as abolition is concerned; but on religious points, we trust we shall follow HIM alone, who rose triumphant from the dead, and maketh intercession for us. We can exon-erate Mr. Garrison from having ever said any thing to us on the subject of religion, further than simply to admonish us to make the Bible the man our counsel-obey the laws of the land-endure and be patient until our deliverance co That our people are, in any way, influenced by nfidelity, we deny - not knowing one among us who is of that profession, not withstanding all the efforts of wicked white men to disseminate this Again-we deny that these of us, who, for

awhile, worshipped at the Free Church, have criminally neglected the house of God, unless it be proved that God is worshipped no where else save at that church. Many, we know, have re-turned to May, Centre and Belknap-street. very popular among us, and, consequently, he fraws a full house. Centre-street church is like-wise well attended; and Belknap-street church s becoming more so, since the settlement of its nternal divisions, caused by a difference of opinons—a misfortune very common to churches, which even the Free Church itself has not es-

In fine, at no period within our recollection, has the desire of our people for moral and relihan at the present time. Four different societies 2. Has the Editor done 'equal justice' to 'the bave been formed among us within the last five ministers and churches of Lincoln conference,' to or six years, since Mr. Garrison came among us, his 'beloved brother' Thurston, and to the cause of comming considerable sums of money. One of to the value of about \$2500-the whole of which s the accumulation of six years. When was it mong us, that could show half of that amount? In view of facts like these, therefore, it seems hard that Mr. Garrison should be so unjustly numbered with abandoned transgressors. But he will remember, for his consolation, that his Lord and Master was treated in a similar manner.

The reason why the Free Church has lost most of its colored attendants, is simply this—that they regard its paster as having virtually abandoned the abolition ground, and very deeply injured

eir cause. With regard to the principles of Mr. Garrison, we believe they are good and sound. There is but one thing for which we need reproach ourselves respecting him-and that is, that more his behalf, especially in view of the slander of his enemies, and the violent assaults of mobocratic mon upon his person. We believe God has ap-pointed him to the work in which he is engaged; nd hence he is able to confound the wise, and to take them in their own craftiness. There are everal reasons why we should love him : first, because he has given a mortal would be because the land, Colonization, and exposed Hydra of the country. Seche iniquity and oppression of the country. Sec-ndly, for his untring and successful efforts in preading abroad the light of truth, and maintaining the pure, uncompromising principle of immediate, unconditional, everlasting emancipation.—
Thirdly, for his manly fortitude and courage in prosecuting this great object amid surrounding dangers, at the peril of life itself. Fourthly, benot do otherwise than receive and bless him .-By a prophetic vision, as it were, he foresaw and predicted the calamity that was about to fall upon the colored people of this country, through the devices of the Colonization Society; an institution worshipped like the goddess of the Ephesians, and rarely equalled for its physical and intellectual power. Its votaries extended from Maine to the extreme South, and from the Lakes to the Atlantie; including all classes and descriptions of men, from the humblest crizen to the President of the United States-statesmen and theologians, ministers and churches, Garrison attacked this mighty edifice, and it fell like the baseless fabric of a vision '-and at his hands, others like it, daubed with untempered mortar, have met, and will continue to meet, a similar fate. A mind capable of such achievements, we cannot but admire. We pledge ourselves afresh, henceforth to do what we can to protect him from every species of attack; and whilst he goes forward to conquest with the sword of truth, shouting 'God and Liberty!' et us imitate his example, and sustain his efforts. We now propose for your adoption, the follow-

Resolved, That the Editor of the Spectator be requested to correct his misstatements against us, as readily as he manufactured them for circu-

Resolved, That the Editers of the Spectator and Liberator be requested to publish these pro-ceedings, signed by the Chairman and Secretary. THOMAS DALTON, S. R. ALEXANDER, Committee.

J. T. HILTON, At an adjourned meeting in the School-Room the 14th inst, the above Report was presented. unanimously adopted, and ordered to be published, agreeably to the foregoing resolves.

JOHN B. CUTLER, Chairman. E. R. WEEDEN, Secretary.

COMMUNICATIONS.

PAWTUCKET, 11th mo: 7th, 1837. The following preamble and resolutions were adopted, with The ioniwing ruice, at an adjourned Quarterly Meeting of the Pauticket Anti-Slavery Society, held IIth mo. 33, which I was requested to transmit to thee for publication, if

Thine truly,

Whereas, the friends of the Anti-Slavery cause in this linge, have perceived with surprise and regret, that a few ectarian abolitionists are endeavoring to injure the reputa-tion of some of the most efficient laborers in the cause of the down-trodden, seeking thereby to weaken their influence and divide the Anti-Slavery ranks, thus affording subject of ejaicing to our enemics and grief to our friends; and where , we, as abolitionists, have no more to do with each her's ereed, than with their complexion or place of resilence, and hold ourselves no more responsible for any senti ments they may advance, aside from the fundamental princi-ples of abolition, as set forth in the Declaration of Sentients, than for every other act of their volition: Therefore

Resolved, That we engage in this work of benevolence not as sectarians, to promote our own exclusive views, but as christians and philanthropists, to seek the overthrow of lavery, and practically exemplify towards our brothren in en should do to you, do ye even so to them. Resolved, That the 'Clerical Appeal,' 'Protests,' &c

nt forth by Charles Fitch and a few others, being manifest instigated by personal animosity and bigoted sectarianise and from us a decided expression of disapprobation, in smuch as they have asserted that 'nine-tenths' of the abo litionists are with them—thes aiming to deceive the public, and lower the standard of truth set up by the true friends of Resolved, That the attempts now being made to destro

the influence of our persecuted condutor, William Lloyd Garrison, have in no degree weakened our confidence in his ntegrity, and consistent advocacy of universal liberty:

Resolved, That it is the duty of every abolitionist, ur annelled by clerical power, to support the Liberator, so ng as it is based underintingly on the fundamental princi les of human rights.

Resolved, That the above preamble and resolutions be igned by the President and Secretary, and sent to the Lib R. KENT, President. J. Sisson, JR. Secretary.

PHILADELPHIA, Nov. 4th, 1837.

MY DEAR BROTHER:

A thousand indescribable sensations crowd upon my mind in view of the intensely interesting scenes through which on dorious cause has passed, during the two short years of ou eparation to different spheres of action. 'I am 'lost i onder, love and praise,' while I witness the signal displa of Almighty power and goodness in thwarting the designs nies and pretended friends of equal justice. It has been impressed upon my mind, that you might ha

ome anxiety about the stedfastness of those who pledged nemselves as co-workers with you, at and before the formaon of the New-England Anti-Slavery Society. For one feel it a great privilege to say to you, and all concerned med with every attempt to overthrow it; and as it is no nal friendship to remain stationary, it may fairly be presumed that all who were then 'truly yours in the since you have so fully tested the genuineness of our princi ples and measures, and have 'joyfully taken the spoiling of your goods for righteousness suke.' My mind is full of reaors why I continue to hold out to you the right hand of ab olition fellowship, notwithstanding all your real faults and supposed ' bitter invectives.' I will, however, state but one, nor need I do more, since that one expresses my heart more fully than any others I now think of. I am yours, because your have, to the letter and spirit, redeemed the pledge which ou made in the first number of the Liberator, viz. be harsh as truth, and uncompromising as justice.' No man, with a heart to feel for his down-trodden fellow-man, could consistently, with his high calling, do less. If you have at any time been more barsh and unsparing than circum when viewed in the light of eternal truth, would fully justif am willing to 'parden something to the spirit of liberty, and charitably impute your errors to the head, and not to the heart. Lest I should forget it, let me say here, that I otterly disclaim the least intention to flatter you. To God behe whole born and unborn race of abulitionists have done

Messrs. Fitch, Towne, Woodbury, and others; but I forear. I doubt not they have found the anti-slavery cause a very searching one, leaving no part of their moral or chris an character untried. I wait with considerable anxiety to see if the measures they adopt to prove their attachment t the cause, will bear any resemblance to those which they pursued to prove to their clerical brethren, that you are not uch an one as they could wish you to be-or, to expres

avself more explicitly. I want to see if they will smake

emselves of no reputation,' that they may the more effect tually aid in rescuing our perishing brethren in bondage.

I was just about to say, that I need not exhort you to final perseverance, because of my confidence in your integrity— but I chide myself. I would exhort you, if you were as nidst of such a people as would certainly beguile the very my brother, and do not stop short of perfection. Do not de-

rive yourself of one grain of that happiness which is given all the faithful Unless apostacy, shall separate us, I am yours for God and the oppressed, till death shall separate us the one from the BENJAMIN C. BACON.

# ABOLITIONISTS OF BOSTON.

There is work to be done. A school for colored adults as been started in Belknap st. The attendance of scholars has been large. The teachers are few. Last Wednesday evening was rainy, wet and unpleasant. I thought the num-ber of scholars would be small. Duties which I could not eglect kept me away from the school. The next morning, received the following note.

I received the following note.

Will Mr. Southard, through the Liberator, appeal to the benevolent in behalf of our evening school? There have been here this evening more than eighty hungry souls, starving for want of instruction, and shall they be left to perish? I trow not. There have not been but about seven or eight teachers—several left the school because there was no one to instruct them. I am sick, and the most fit place for me is in my bed. But I MUST be here Grill sick or well—Will you appeal to humanity, sympathy, conscience and duty, in lauguage that will be understood and bedeeff! cannot sustain the burden—of the school without more assistance. Something must be done to assist the needy, which would very much gladden the heart of your friend and fellow laborers. Nov. 22d, 1837.

The next school is THIS EVENING. Who will be The school meets Wednesday and Friday evenings, at the The school meets with the Smith School Roum. Belknap street.

N. SOUTHARD.

Many persons when they subscribe and pay in advance it the paper will be stopped at the end of the tin

for which they had paid. This is a great mistake. We never stop any paper without explicit direction.

An esteemed correspondent suys, ' I feel myself under no for.' Now let our readers just consider what a pleasant job it would be to look over three thousand names each week, and stop all those whose payments have ron out. How reasonable that we should be required to do this, in order to sure our subscribers the immense labor of returning a single paper with their name, residence, and the word stop, marked on it! Those who expect to have their papers stopped fied, but it is absurd to expect us to stop the paper without

Account of monies received into the Treasury of the Mass. Anti-Slavery Society, from Nov. 4th, to 21st. Amasa Walker on pledge 100, Dorchester Female A. S. S. to constitute David ? 15 00 Sanford life member.

Bristol County Anti-Slavery Society by Jno.

Brounge, jr. from collections by G. H. Durfee, on pledge to the Mass. A. S. S.

T. E. P. Weeks, membership, Henry A. Bancroft, "

> HENRY G. CHAPMAN. Treasurer Mass. A. S. S.

YOUTH'S CABINET, No. 1, WANTED. All those who have received copies of No. 1, or 5, as entracetly requested to search their premises, and if possible etero them to the office, without delay. All who comply with this request, shall receive a copy of the Anti-Slavery

## Horrid Tragedy! BLOOD CRIETH!

Riot and Murder at Alton.

My Dear Brother Chester,—I take up my pen to address you under peculiarly solemn circumstances. Thave just returned from viewing the lifeless corpse of two of our citizens, and from the bedsides of two others who were wounded. Of the two former, our breaker Loveing was one Of the two former, our brother Lovejoy was one and of the latter, our matural and worthy friend Mr. Roff. Yes, Lovejoy has fallen a victim to violence of a band of armed ruffians, fallen too, in defence of those inalienable rights which were given to him by God, and guarantied to him by the constitution. Rights as precious to you and to me, and to every other American citizen as they were to him. So he felt them to be. Had it been merely a question of his own private rights, he would willingly, gladly have ratired from the field of too much strife and turmoil, and Of the two former, our brother Lovejoy was one from the field of too much strife and turmoil, and enjoyed quiet repose, in the midst of his affection ate, but now deeply distressed family. But he felt that God, in his providence had placed him in the gap, and he dare not leave his post, whatever might be the consequences. I grieve and am mortified when I say it, but such scenes have been acted over in Alton within the last week, as would disgrace any town on the coast of Algiers. Steamboats have been boarded indiscriminately by armed ruffiars. Traveler's goods and boxes of furniture, have been seized and broken open, in quest of printing presses, and their persons and lives have been threatened, for remonstrating against it; scenes similar to this have been neted ver on almost every boat that has touched our

over on almost every boat that has touched our shores within the last week or ten days.

On Monday night, the obnoxious press, so long looked for, arrived. Its friends had taken the precaution to have it landed late in the night, when it was supposed a mob would hardly be raised. They took the further precaution to have about 50 armed men secreted in the ware-room, ready for the service of the mayor at any moment. While the press was landing, the spies of the enemy were seen lurking about, and the sound of their horn was raised, shrill and long. But whether the enemies of peace and order were buried too deep in the arms of Bacchus and sleep, or whether they feared the formidable preparations that were made to receive them, I know not. There was no further molestation than the throwing o stone or two, while the pressed was removed to the ware room of Messrs. Godfrey, Gilman Things remained quiet yesterday, saving the

threats and imprecations that were heard along the streets, against Mr. Lovejoy and the press. Mr. L's life was threatened openly and repeatedly. The attorney general of the state, was heard say emphatically and significantly that 'Mr. would be killed within two weeks,' Soon after dark, there were unwonted gatherings in certain coffee-houses. Here the spirit of ven-geance which had been rankling in their breast, was excited to desperation by spirit behind the counter. By about 10 o'clock, they were prepar ed for the work. Accordingly they repaired to the ware-house of Godfrey, Gilman & Co. They commenced the attack by hurling volleys of stones through the windows and doors. Mr. W. S. Gilman appeared in the door of the 2d story, and addressed the mob in his peculiarly kind and impressive repanse. He carrestly and affectionimpressive manner. He earnestly and affection-ately advised them to desist from violence; told them the property was left with him on storage; that he was bound to protect it. Assured them that nobody in the building had any ill will against any of them, and that they should all deprecate doing any of them any injury. At the same time, he assured them that the press would not be delivered up, but that he and his associ-ates would defend it at the risk and sacrifice of their lives. He was answered by a fresh volley of stones. Those inside then disposed of them-selves at the different doors and windows, and prepared to defend it to the last. They all agreed that no gun should be fired till the doors were burst open, or till there was some firing from withinto the windows and against the doors, then a gun was fired into the window from the mob. Presently a 2d gun was fired. The balls were heard to whistle thro' the window, but neither of hem did any injury. At this juncture, one of the party within, with the consent, and by the advice of the rest, leveled his gun upon the mob. One man fell, mortally wounded. His associates took him up and carried him away to a physician, and the mob dispersed. The young man died in about half on hour. The mobites have to-day taken a great deal of pains to send abroad the impression that this young man was a stranger, and was present only as a spectator and took no part in the riot. But I have ascertained that here is no truth in this statement. He was a carpenter by trade, and was at work yesterday for Mr. Roff, and was beard repeatedly to boast dur-

ing the day, of the part he intended to act last night. I have just been told also, by a very re-spectable citizen, that he saw him, just before he

In about an hour after the mob had had time

was Bishop, recently from Genesee co. N. Y

to rerive their spirits, and recruit their courage in increased numbers, and armed with gons and muskets, &c. &c. and recommenced the attack with renewed violence. They formed on the East side of the store, where there are no doors or windows, and occasionally a fire was given from each party.-Whisky was brought and distributed profusely among them, and all were ex-horted to be "good men and true." Occasionally one of the mon was heard to sing out 'if any more guns and whisky is wanted, away to the French coffee|house.' Baffled in their attempt to French coffeelhouse.' Baffled in their attempt to gain admittance into the store by the doors and windows, they resolved unanimously, with a shout which cleft the air, to fire the building, and "shoot every damned abolitionist in it, as they should attempt to escape." Accordingly a ladder was made, and combustibles prepared, and a man ascended to the roof. Presently it was in a blaze. Meantime the company within sent out a detachment of 4 or 5 of their number to prevent it. French coffee house.' Mr. Lovejoy was of the number. The man on the ladder was fired at—and wounded. Just shout this time, Mr. Lovejoy, who stood near the ladder, was deliberately aimed at by a man who stood a few yards from him, and shot down. He jumped up after he was shot, went into the counting room, exclaiming, 'I am shot,' 'I am a dead man,' and fell down and expired, in a few minutes. Those within perceiving the building on fire, and that it, together with its valuable contents, must inevitably be destroyed, and the pres tents, must nevitably be destroyed, and the pre-which they were defending with it, proposed to capitulate. They were assured by those without, that if they would withdraw from the building and leave their arms behind them, not one of them should be molested. They accordingly left the building, and as they were going out of the door and turning the corner, almost every one of them was fired at. Mr. Roff received a ball in one of his legs, which has not yet been extracted. It is apprehended that his leg will have to be amputated. His clothes were perforated with several holes, and one shot entered his nose near his eye, which bled profusely. Mr. Weller, of the firm of Gerry and Weller, received a ball in his leg, but it is thought the bone is not fractured. Several others have their clothes perforated with balls. They were pursued and fired after in every direction, till none of them could be found.

The mob then entered unmolested, threw out the
press and demolished it. At about 2 o'clock, they dispersed. It is said

several of the mobites were seriously wounded. They are, however, concealed by their friends. There were 18 men in the building, with about 36 stand of arms, besides small arms: they were not desirous of destroying life, or they might have shot down 50 of the rioters as easily as one. shot down 50 of the rioters as easily as one. The mayor was heard to express the opinion to-day that there were of the rioters from 150 to 200 of whom from 50 to 80 were armed. Our young and worthy mayor exerted himself, and did what he could to disperse the mob. But his kind admonitions were only returned by curses. A certain grog-seller in town stood a short distance from the mayor and vociferated that 'if any one of their number was arrested by the civil anthorities, he was authorized to say, he should be resulted. tics, he was authorized to say, he should be rescued by force and arms.'

What is civil authority here!—and what can civil authority do! But I am admonished by my watch, that the mail soon leaves, and that I must come to a close, or I could state other particulars and dwell a little upon the causes which have brought about these calamitous results. The immediate cause, however, which emboldened the al knowledge.

mob, was the same here as that which preceded the famous riots of your eten peaceful city. A public meeting was got up, and resolutions we passed, not driving Mr. Lovejoy from the cit last just strong enough to excite and embolic the mob to do it. The attorney general of the mob to do it. the mob to do it. The attorney general of ear goodly state took a very conspicuous part in the meeting. He came on in an indammatory special in which he abused, by every epithet he coals command, Mr. Lovejoy and his associate, at the ministers of religiou generally. He denous, ed Mr. L. at one time as a very wicked fellow, a courther as a fanatic who was unterly besting. ed Mr. L. at one time as a very wicked fellow, a another as a fanatic who was utterly beside has self, and ought to be taken care of. But he dis-not yel band him over to the tender mercies the mob. O no! I will testify for him, that h the mob. O no: I will testify for him, that said expressly that 'he would not advise that individuals, property, or person be sacrife until the peace of the city required it.' Be the same time he plainly intimated by the tun his eye, and the peculiar expression of his co

enance that that time was r A reverend elergyman of our city follow speech in which he attempted to explain a speech in which he attempted to explain a doctrine of expediency, reminded the meeting as St. Paul's friends thought it expedient on one or casion to let him down in a basket from the sand let him go. Whatever may have been the intention of the speaker, it was manifest that a audience were willing to construe it as a gor precedent for them to dispose of Mr. Lovip But I must stop immediately or lose the may You will doubtless hear more about these transitions soon; meantime, adicu, we tions soon; meantime, adicu,

## Mayor's Office, City of Alton, Nov. 6th, 1820 TO THE PUBLIC.

In order that the public mind may be core In order that the public mind may be correctly a formed of the lamentable and fatal tragedy that an enacted in our city on the night of the 7th issuand with a view of preventing and correcting to torted statements of the proceedings of the mand those persons against whom the attack was freeted, I deem it incumbent on me and proper, the bould present in my official cancers at should present in my official capacity, statement of all the facts connected with happy excitement that has so long agitated happy excitement that has an ing agrates peace and tranquillity of the citizens of Ai Without recurring to the causes or results of vious excitements in reference to the ver, and its final destruction, I shall confar a tatement to the late and most melanchely occur rence which has befallen our city. For several days past it had been announced in

generally believed, that a printing press was hor expected to be landed at our wharf. It had a een a current rumor, that this press wa for the re-establishment of the 'Alton Observe The circulation of these rumors produced no degree of excitement, among those who had to decided stand against the abolition senting through the columns of the 'Observer' reports of a threatening character against the la ing of the press were in circulation, which led it friends of the Observer and its editor to make pres friends of the Observer and its editor to make pre-arations to defend the press, in case any violes should be offered by those opposed to the public-tion of that paper. On Tuesday, about 5 delete the morning, I was called from my lodgings and a formed that the press had arrived at the whaf, as that my official interference was desired. I me diately repaired to the wharf, and remained the until the press was landed and stored in the was house of Messrs. Godfrey, Gilman and Co. The were no indications of violence or resistance part of any at that time. The arrival of the at tion press' (as it was called) was generally has in the early part of that day, which served tore-ki the early part of that day, which served tored the excitement. Representation was not the Common Council of the threatening resewhich were in circulation. The Common Could not, however, deem it necessary to take any on on the subject. Gentlemen di protecting the press from mob violen it expedient to guard the warehouse with m offered. During the early part of the night of day, it was reported through the city, that were from 30 to 40 armed men on guard within warehouse.
About 10 o'clock at night, 20 or 30 person

peared at the south end of the warehouse, an some indications of an attack. Mr. W. S. 6 from the third story of the warehouse, address those without, and urged them to desist, and at same time informed them that the persons a warehouse were prepared, and should endean protect their property, and that serious coase ces might ensue. Those without demanded press, and said they would not be satisfied a was destroyed; said they did not wish to injun person, or other property, but insisted on havi press. To which Mr. G. replied that the could not be given up. The persons out repaired to the north end of the building tacked the building by throwing stones, &c., continued their violence for 15 or 20 minutes, w a gun was fired from one of the windows of office, and then the mob withdrew and d with the exception of a small number. Upon the first indication of disturbance, I called on the circ authorities most convenient, and re despatch to the scene of action. By this tinc firing from the warchouse, and the conseq death of one of their number, (Bishep died after he received the shot,) had greatly increthe excitement and added to the not mob. Owing to the late hour of the night, be citizens were present at the onset, except engaged in the contest. Consequently the authorities could do but little toward dispersit mob except by persuasion. A large number people soon collected around me. I was required to go to the warehouse, and state to these we desired. that those outside had resolved to destroy press, and that they would not desist until the had accomplished their object; that all would not tire until I should return, which request was made

I was replied to by those within the warehold that they had assembled there to protect their proerty against lawless violence, and that they we determined to do so. The mob began again to a semble with increased numbers, and with guist weapons of different kinds. I addressed the management of the semantic sem tude, and commanded them to desist, and dap to which they listened attentively and respect to no purpose—a rush was now unde to be sub-house, with the cry of ' fire the house, 'burn him out,' &c. The firing soon became fearful and the gerous between the contending parties-so a o, that the farther interposition on the pall civil authorities and citizens was believed alle er inadequate, and hazardous in the extre means were at my control, or that of any cer present, by which the mob could be and the loss of life and the shedding of blood vented. Scenes of the most daring reckless and infuriated madness followed in quick success The building was surrounded and the innate threatened with extermination and death most frightful form imaginable. Every escape by flight was cut off. The scene came one of most appalling and heart reading were some of our most apparing at the same of the same of our most worthy and enterpt were apparently doomed to an unenviable and table death, if the flames continued.

About the time the fire was communicated building, Rev. E. P. Lovejoy, (late edited to building, Rev. E. P. Lovejoy, the death of the same of the sam

Observer,) received four balls in his breas the door of the warehouse, and fell a corps rew seconds; two others from the warenesse wounded. Several persons engaged in the awers severely wounded; the wounds, however not considered dangerous. The contest had raging for an hour or more, when the persons waren few seconds : two others from the will warehouse, by some means, the exact was done I have not been able to ascertain, ed that they would abandon the house press, provided that they were permitted to unmolested. The doors were then thrown and those within retreated down Front st. guns were fired upon them while one individual had a narrow escape—a ball i through his coat near his shoulder.

A large number of persons now rushed into the warehouse, threw the press upon the wharf, where it was broken in pieces and thrown into the pressure that the pressure of the first in the pressure of the first in the pressure of the pressur The fire in the roof of the warehouse wat The fire in the roof of the warchuse was a guished by a speciator, who deserves great a for his courageous interference, and but little age was done by itto the building. No disposement to be manifested to destroy any property in the warchouse. Without father tempts at violence the mob new dispersed, and forther new indexed.

hnowledge. JOHN M. KRUM, Mayor.

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VOICE OF THE PRESS! THE FIRST MARTYR-ANOTHER MOB AT ALTON.

The Rev. E. P. Lovejoy, of Alton, Illiaois, who as become somewhat famous for his perseverance endeavoring to establish his press, after having three or four times destroyed, has at last fallen a

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be people's views on the sholitever may be people's views on the aboli-stion—and they are as various as the bues rambow—there can, we think, be but one ing reflecting men as to the nature and of such proceedings as this. It is not by any one that Mr. Lovejoy had not a astitutional right to establish his press, is such religious or political doctrines as him good—and that he was amenable his good and that he was amenable the might publish, only to the laws of tis not contended, we believe, that he any thing unlawful-much less, any he should be seized and murdered We trust this horrible affair will effect to awaken the people of this coun-danger of mob laws, and to the necessity inviolate those laws which are the and without which no man or woman is in perional violence. - Boston Times.

his stated the Hon. Richard Fletcher, Repree in Congress from this district, has offered one third of the expense of re-establishing in Observer, the press for which was recented by a mob, and the editor murdered. is, the old hon of New England is rous-Fietcher was one of the leaders and speak. in Fletcher was one of the leaders and speak-the Fancul Hall Meeting got up in this city cars ago, in opposition to abolition; but it now seem that he is not prepared to surrenthe freedom of the press as a means of perpet-ing slavery, or of submitting to the reign of mob for the mere purpose of showing a servile sut on to the will of the south - Boston Times. rnose of showing a servile sub

The Providence Republican Herald says : ' Had Leveluy confined himself to his proper calling, aching the Gospel, there would have been no d no loss of life.' P-r-o-d-i-g-i-o-u-s! Had or of the Republican Herald confined himthe editor of the Republican Herald confined him-self to his proper calling, he might, for aught we know, have been a clam-digger. We had thought that people in this country had a right to choose their own calling, and to equal protection under whatever it might be; but this very republican edi-tor wishes to choose not only for himself but for all others! Such republicanism as this, is hardly worth ak it takes to blacken it .- Boston Times.

LIBERTY MURDERED. The horrid intelligence s from Illinois, that the Rev. Mr. Lovehas fallen a victim to the liberty of the press. nearnate fiends and assassins have robbed a wife hearnate fiends and assassins have robbed a write of a husband, children of a father, and society of a super minded man; for what? Because he stood made the shield of the Constitution, and defended the liberty of the press. A glorious cause to die in. this memory be embalmed. The blood of that been man will not sink into the ground. It will required at the hands of all those who have aised this infernal spirit of mobism against free scassion and a free press. The blood of a mur-Lovejoy is on the heads of those men who, 17th of August, 1836, assembled in Faneuil to rote down free discussion, and whose ands afterwards were barely stayed from being acked in the blood of Garrison. Free discussion ow has her martyr, and it will rouse men who ence of that dearest right, as the murder of Morgan to the defence of the of free citizens against a secret despotism .-

The Illinois papers are silenced by ruffians and Aton Telegraph announces the underes. The Atton Telegraph announces me nucler of Mr. Lovejoy, by a mob, for daring to pub-sh a newspaper, as if it were a mere accident.— Shocking to relate? says this press, and not a word rensure dare it breathe, lest its own turn should me next. Illinois is a free State. Has it come this even there?—Ibid.

The cold blooded manner in which the murder of ev. Mr. Lovejoy is noticed by the press, is chil-ag to the heart of every lover of freedom. Had a mk charter been taken away, the whole country ld have rung with clamor, for a violation of ed rights; but a free citizen, in the lawful exer-of the freedom of the press, may be murdered rullians, and the most you hear of it is that it is ocking accident,' or that the obstinacy of the victim is the only thing to censure. It is miliating to reflect that this spirit of mobism has en sanctioned by a meeting in Faneuil Hall, and dour city, in all except the shedding of blood, as been as much dishonored as Alton. Are there nen among us, who even now speak of the ragedy as if they believed its victim had met deserts? Is there a press in this city that of it in the terms in which alone freemen regard such an outrage? We have abunof sympathy now for the persecuted Quakers, he executed witches of olden times. But that st legalised murder, under the forms of Mr. Lovejoy was an amiable and exemplary in private life, and however mistaken and fa-a he may have been, he surely was not more so Quakers or witches; but mark the tone of the Eloquent indignation can be poured out at moment upon the bloody sacrifices made by goted forefathers, while the murder of an in-nt man, who is violating no law, but defending recoom of discussion, is regarded with an inifference almost amounting to approval. Where will these things lead to?—Ibid.

THE LIBERTY OF THE PRESS, and the right of ing and protecting property, are no longer to the citizen from the violence of mobs.marder at Alton is the most during outrage as disgraced the land. A mob attack a buildna which a particular article of property, a press, and. They fire upon the occupants, and when sed, deliberately set fire to the building, to a property to the amount of \$100,000, and by the lives of 18 citizens. The Mayor of the ead of calling out an armed force, tameabmits to act the part of a flag of truce for the and tells the heroic defenders of their rights arrender, and their lives shall be spared! For

at? For protecting their own property.

Is not the course of freemen plain now? We set lay aside all reference to the particular docnes of any class of men; here is a case as broad the charter of our liberties. Ought there not to as charter of our liberties. Ought there not to a universal expression of indignation at the nur-rat Alton? Had this been done in the case of murder of William Morgan, that outrage would have raised a political party of 275,000 men. A is not done now, who can tell what will be the beene of the Alton murder? We should like to be a meeting in Fanguii Hall, without distinction of meeting in Fancail Hall, without distinction of f. to spe it as a free people should of that deed and. The moral influence of New England is of orth to check this rage for violence and hall.

Vickiburg has for some time enjoyed a preemi-nance of mirderous natoriety; but Moa, Illinois, has lately stepped forward to dispute this ugenvia-ble stating, and has far outrun Vicksburg in the ca-teer of blood and inform. The records of Vickssation, and has far outrun Vicksburg in the catof blood and infomy. The people of Vickstated under a sudden impulse; the people of state responsible for a deliberate and long-plot-moder. They have not only violated the laws, flave trampled also upon the rights of hospitable, every honorable mind, more sacred, if such a such as the meselves.—Boston at.

We have here an exhibition of the true spirit of carried out to its legitimate result. But do had thirsty wretches, or their abettors sup-it by such summary and sanga hary deeds, an arrest the march of free discussion, or the arest the march of free discussion, or the saveling tide of public opinion, or trample foot and extinguish the eternal principles of freedom, and justice? Vain and futile at-1 Like the fabled Phænix, another unshackness, and another editor, the undaunted adverse freedom, shall arise from their ashes, and the of Lovezor be a watchword for the send universal freedom, until the millions of led, trampled, and imbrated slaves of this edital of liberty, shall every one go free!—

The Bland of the Martyrs is the Seed of the

could effect in a century of effort.-Salem Ga-

From the New-York Journal of Commerce.

The murder of Rev. Mr. Lovejoy, and Mr. Bishop, by a mob at Alton, Illinois, is an awful event,
and one which we trust, will bring down upon its
authors the penalty due to so great a crime. We
are not the advocates of Abolition in the modern
acceptation of the term, as our readers very well
know, neither have we any thing to say as to the expediency of insisting on the publication of an Abolition paper at Alton, when there had already been
manifested such a determination on the part of a ition paper at Alton, when there had already been manifested such a determination on the part of a portion of the population, and others perhaps, not inhabitants of Alton, to prevent it. Already the press of the Alton Observer, (Mr. Lovejoy's paper.) had been twice destroyed by mobs, and the question was, whether the undertaking should now be abandoned, or whether it should be persevered in at all hezards. The latter alternative was adopted, probably from an apprehension that if mob law should triumah in this instance, it would be reserved to in umph in this instance, it would be resorted to it are places for the destruction of Abolition presses They accordingly had procured, or were in the act of procuring, (for the particulars have not yet reached us.) a third press, that the publication of the Observer might be continued. This was the posture of affairs, as nearly as we can gather, when name than murder, it seems to us, can be rightfully affixed to the crime; for it can hardly have happened that without a murderous intent, two men were killed, and six or seven others severely wounded The probability is that the mobites had become exsperated at the fruitlessness of their previous en eavors, and were determined this time to make

horough work.
It now remains to be seen whether the perpetrators of this atrocious crime will be made to pay the penalty of life for life, or whether they will be suf-lered to go unpunished. If the latter, then we may ruly say that the rights of American citizens are but a name; that our laws are inadequate to the protection of life and property, or even to the vin-

ication of their own majesty against transgressors.

Mr. Lovejoy, we understand, was a man of excel-ent character and moral worth; and the only fault, is presumed, which his murderers could allege against him, was, that he was an Abolitionist, and was determined to publish an Abolition paper at Alton. It ought to be recollected, however, that had once changed his place of publication in con equence of popular exc.tement, having established is paper originally at St. Louis. The enemies of Abolition must be very stupid

ndeed if they expect to put it down in this frecountry, by mob violence, and especially by assas sination and murder. The old maxim, that 'the blood of the martyrs is the seed of the church, is just as true in the case of Abolition, and for similar

Since writing the above, we have received adonal particulars of this metancholy affair. ppears that Bishop was one of the assailants, and was killed by a shot from within the building. This alters the case somewhat; but after all, there is this great difference between the respective situa-tions of the parties, viz. that one was acting on the offensive, and the other on the defensive. But deaths are fairly chargeable to the assailing party.

THE MURDER OF Ms. LOVEJOY. - The detail of

particulars in the subjoined account, taken from the Cincinnati Journal, renders the act ten times more atrocious than we had supposed. It seems that Mr. ovejoy was shot in endeavoring to extinguish the ng. They were under the excitement of whiskey, and a tavern near by appears to have supplied the inebriating draughts. What a commentary this is on the character of the West and the police of a rge town! But we forbear for the present from offering such reflections as crowd upon us at this noment. The subject is one which will ere long occupy the attention of every citizen of this great Republic. The great question of liberty of speech and of the press is involved in it.

For our own part we approve, we applaud, we would consecrate, if we could, to universal honor, he conduct of those who bled in this gallant defence of the Freedom of THE Press. Whether they rred or not in their opinions, they did not err in the nviction of their right as citizens of a democratic government, to express them, nor did they err in defending this right with an obstinacy which yield ed only to death and the uttermost violence .- N. Y. Evening Post.

The Alter Massacre. The Mayor of Alten ha iven a nariative of the atrocities which lately ocarred in that place. It is copied into another par of this paper. It appears from it that the Common Council of Alton were guilty of a most criminal ap-athy, if apathy it may be called, and not rather an ship in the outrage, in neglecting to take the necessary measures for preserving the peace when they knew it would be broken. They either shrunk like cowards, from a plain and imperative duty, or else they desired that the outrage meditated by the rioters might be committed.—N. Y. Ede.

American Blood has been shed at last by American ands employed to maintain slavery, and crush free

If this American blood-shed in the defence of the freedom of the press, and the right of every American citizen to think, speak and print his own honest opinions—be not signally vindicated by the pprehension and condigmounishment of the mur-erers, our republican institutions, our boasted free dom, our vaunted safety of property and life, will become, and deserve to become, the scoff and de-rision of the world.—N. Y. American.

We make this abstract as coldly as possible, in we make this abstract as cololy as possible, in the hope that it may be republished, as an event of the times, in some few southern newspapers. Hereafter, when we hear both sides, we shall speak more at large. No coloring can so change the facts as to take from them the character of ARSON AND MURDER. The perpetration of these crimes cannot but serve greatly to nid the cause it crimes cannot but serve greatly to aid the cause it was intended to put down.

was intended to put down.

Mr. Lovejoy was engaged in asserting his undoubted constitutional and legal personal rights—the rights of enjoying and protecting life, liberty and property. While thus engaged peaceably and quietly, and out of sight, he was assailed, and because he made defence, he was murdered. And now, while sleeping in his grave, a martyr to the free and drm spirit with which he stood up in defence of the essential asseties assailed. free and firm spirit with which he stood up in defence of the essential practical principles of free government and individual liberty, men have the heart to assail and degrade him. Alas! the prevailing poison that now produces this result, is a cander on the body politic, devouring life and corrupting principles! The high and bloody hand may, for a secsen, forbid a just exposition of its dangers—but its day cometh—none of us know when—nor do we know when it is appointed we shall. Yet the day of the one is not more certain than the day of the other.—Cincinnati Gazelle. of the other .- Cincinnati Gazette.

Our paper of yesterday contained the news of the death of Mr. Lovejoy, at Alton. However im-prident his conduct may have been, every lover of peace and good order in society must regret the manner in which he terminated his life. We have ng been accustomed to listen to the proud boast of American citizens, that we live under a government of laws, liberally framed, and wisely adapted all the wants and interests of society, and full dequate to protect our rights and redress on adequate to protect our rights and redress on wrongs. If there is any truth in this, there is no necessity for a resort to ladess violence, in any case, however high may be the excitement that would prompt it, or great the aggravation of the offence to be punished, or the wrong to be redressed. In regard to the present case, we do not intend to sit in judgment upon the unfortunate man, who to sit in judgment upon the unfortunate man, who has been thus untimely cut off. We never have indulged in any unseemly prejudices against him, during his life—and even if we had, they would not follow him to the grave. Even hatred and ill-will dwell not there, for its silence offers no prevocations for their exercise. Neither are we apologists for his course of conduct, whether it originated from a sense of duty, which charity teaches us to presume, or from a less worthy motive. Of his motives we possess no knowledge, and have, therefore, no right to judge of them. They are matters between him and his Maker, and God forbid, now, that we should wish to withdraw the veil that conceals him and his Maker, and God forbid, now, that we should wish to withdraw the veil that conceals thom, even if we possessed the power. We have thought his course imprudent—the result has proved it so. We have thought he was tempting his fate—that both policy and duty should teach him to beware that he step not too far—his end is the penalty he has paid for the disregard of these admonitions.

itis errors, great as they might have been. which he lived, though they were as bright as car-let, were not washed while by the violence commit-ted on him.

It is an old adage, that two wrongs never make one right. One wrong is no justification of another. The offence of one man is no excuse to anoth er. The offence of one man is no excuse to another for similar or equal outrages—and if the laws are worth enacting, for the protection of infe, liberty, safety, and the property of the community, they merit respect, and deserve obedience to their commands. We deprecate the blind zeal—the heated fanaticism with which the subject of abolition is pursued, and discussed in that portion of the community. munity who have no plausible excuse for interfer-ing with it,—but we deprecate still more deep y, that unhallowed lawless violence and outrage, by which these evils are often sought to be mitigated or overcome. They are aggravated violations of which these evils are often sought to be integrated or overcome. They are aggravated violations of law and order, that should not pass without punishment, and severe public reboke. They are at war with every principle of sound policy, by stripping the original of its deformity, and invoking public sympathy to palliate its mischiefs.

Be the offences of Lovejoy what they may—if he has violated every law of the land, and outraged every feeling of society, and every principle of

every feeling of society, and every principle of moral and social duty—the end of his unfortunate career—the mode and measure of his punishment, has changed the offender to a Martyr, and the presuming, daring sinner to an apostle of righteous-ness and a saint. His martyrdom will be celebra-ted by every wild Abblitionist in the land—and the only consolation we have is, that it was not inflicted upon him in a sleveholding State .- St. Louis

The above correbocates a rumor which was rife on our city yesterday. Spilling the blood of the un-fortunate Lovejoy is worse than sowing Dragon's teeth, in the olden fable! Every drop will, as it were, spring up into a new Aboltion Society, that will, Hydra-like, lift its head in the land, and we ear no Hercules will be found who can vacquish it. Wi'l the press pass over this outrage lightly, as it has similar ones?— Is a citizen of the United States to have his house—his castle—assailed by an arm-ed mob—and is he to be murdered for defending the rights guaranteed to him by the Constitution of his country? Are such things to be tolerated, and will the presses of the country, which can find so much gall and wormwood, and so many maledietions for political opponents pass by this outrage with a bare expression of cold regret? Are the nurderers, for such we pronounce them, to go un-punished? We trust not. If there is law in the and, we hope they will be made answerable to it f not, why then commend us to the despotism of the Grand Turk or the Czar, for they protect their peo-ple. The Mississippi for a century to come, though may pour a constant flood, will not pour enough to wash out the disgrace of the horrid murders of Alton, St. Louis, and Vicksburgh. We condemn nd regret, as much as any one can, the evil ten-ency of the publications of the abolitionists, but we find no where in the laws of the land, nor in our code of morals, a principle that will justify such a deed as that just done in Alton. It is time that something were doing to quell the spirit of mobism. The doctrine, that when 'the Law is inefficient to take hold of a man, the people should,' and be at once legislators and executors, has become too rife in the land. No individual who differs in opinions om the mass is safe. Lynch-law is the order o the day, and a cowardly mob our only legislators 'Might is right' in our modern code, and murder has become a pastime.—Louisville Herald.

The Anti-Abolitionist, no less than the lover o is country and the detester of insubordination and rime, has cause deeply to regret this most atrokindle up a flame which years and all the efforts of the patriot will scarce extinguish. Let those who oppose the abolitionists take warning from this event, and let them ever remember, that the only encountered, are truth, reason, moderation and tolerance—that these are the only means to disarm them of their fanaticism; and that violence outrage, and persecution, will infallibly inflame their zeal, enlarge their numbers, and increase the power of their dangerous doctrines (!!)—Louisville

There has been another very serious riot at Alton linois, caused by the indomitable abolitionism filinois, caused by the indomitable abolitionism of the Rev. E. P. Lovejoy; who seems to have utterly disregarded the sentiments and feelings of a large majority of the people of that place, and who, appa-rently, has taken no little pains to bring about the wful catastrophe, of which we are now to speak.

It will be recollected by our readers, that on two determination to permit no abolition press to exist in that place, destroyed the press and printing ma-terials of Mr. Lovejoy, taken to Alton by him, to the purpose of printing an abolition newspaper.
The last time the press was destroyed, the people, (among whom were many of the most respectable citizens,) warned Mr. Lovejoy under peril of his personal safety, not again to outrage the feelings of the sitizens, by persisting in his intention of establish ing an abolition paper. He, however, with a fanat-icism inexcusable as unaccountable, determined to persevere in his purpose, and for the third time purchased a printing press, and on its arrival, had it deposited in the warehouse of Messrs. Godfrey Gilman & Co., with a view of re-establishing his abolition 'Observer.'

Thus have ended the folly and fanaticism of the

Rev. Mr. E. P. Lovejoy.

Deprecating mobs of all kinds in the highest de processing moss of all kinds in the nignest degree, as we certainly do, we are nevertheless clear in the opinion, that Lovejoy was greatly more to blame than any one else. He kept the people of Alton in a continual state of excitement, and from what had previously occurred, he must have known that a persistance in his mischievous course would end in bloodshed. He seems to have courted death, and e fell a martyr to abolitionism.

The occurrence is undoubtedly deeply to be la-mented; but had he (Lovejoy.) yielded to the wish-es of a vast majority of the citizens of the place, his own life and that of another would have been saved, and the town of Alton would have been free from the reproach of mobism .- Cincinnati Whig (!!)

The Alton Telegraph contains the proceedings of two meetings held in Alton on the 2d and 3d inst. to take into consideration—as it was announced by Mr. Hogan—'the present excited state of public sentiment in the city, growing out of the discussion of the Abolition question, and to endeavor to find some common ground, on which both parties might meet for the restoration of harmony and good fellow-ship by mutual concession.' The meeting on the 2d, after much discussion, resulted in the appointment of a committee of seven, to whom sundry resolutions, previously submitted, were referred resolutions, previously submitted, were referred, with instructions to report at an adjourned meeting, next day. This committee consisted of Cyrus Edwards, John Hogan, S. Greggs, U. F. Linder, H. G. Van Wagenen, T. G. Hawley and W. S. Gilman, At the appointed time, the committee reported to the meeting a preamble and sundry resolutions, for

which we have not room to-day.

Much discussion followed. A part of the resolutions reported were adopted and others rejected.

During the meeting, several resolutions, calculated, as those reported by the committee had been, to allay the excitement, and intended to prevent the receibalishment of the Alton Observer, but deprecating all violent measures for this purpose, were also allowed.

establishment of the Allon Observer, but deprecising all violent measures for this purpose, were also approved by those present.

Every one must regret this unfortunate occurrence—but the guilt of the fransaction will ever rest with these who madly and obstinately persisted in the attempt to establish an abolition press there. They were warned time after time of the consequences, and urged by every consideration, not to press the attempt; but to all they turned a deaf ear, and public opinion will hold them responsible for the fatal consequences.—St. Louis Republican.

onsequences .- St. Louis Republican. Brother Lovejoy was a New England man. He graduated at Dartmouth, in 1826. He was subsequently an agent for the American Sunday School Union in Missouri, which station he occupied with eminent success and the entire approbation of the society. He then undertook the charge of the St. Louis Observer, which he edited with much talent and faithfulness. When a slave was burned to death sear that city, by Lynch law, he lifted up his voice in defence of the laws. For this he was ban ished from the state, and located his press in Alton. His press and office had been three times destroyed before this fatal catastrophe.—N. E. Specialor.

A correspondent of the Boston Daily Advocate, at Alton, says—'One man had five buck-shot taken out of his back. The cries of the mob became furious—"Give us Lovejoy and the press, or you will all be killed"—"Down with the Abolitionists"—
"Death to the villsins," &c. &c. . . . It was immediately proclaimed that Mr. Lovejoy was dead, and I never wish to bear another sound equal to the fiemlish yell that then arose! One would have thought a band of savage Indians were sounding their shrill war-whoop, instead of civilized beings! BOSTON.

TRIBAT, MOV. 84. A MARTYR FOR LIBERTY.

LAIN BY THE HANDS OF HIS OWN COUNTRYMEN! An awful sensation pervades the land. It is one of shuddering horror, excited in view of a fearful and bloody spectacle, seldom equalled in atrocity, and never surpassed in infamy. The amiable, benevolent, intrepid LOVEJOY is no more! He fell overpowered by a band of assassing on the night of the 7th instant, and his mangled body lies covered by the sod! Thanks he to God, though eing dead, he yet speaks!-for his spirit lives, and walking abroad over the land, terrifying a guilty. onscience-stricken people by its presence; and rom his grave is heard a cry of blood, in tones that pierce the heavens and shake the earth. The ircumstances under which he was sacrificed make he deed one of loathsome turpitude, and must deservedly bring upon our country the worst reroaches of the civilized world,-ay, and the retribtive judgments of Alu ighty God. In his martyrdom he died as the representative of Pailanthropy, Justice, Liberty and Christianity; well, therefore, nay his fall agitate all beaven and earth!

That his loss will be of incalculable gain to that poble cause which was so precious to his soul, is certain. In destroying his press, the enemies of freedom have con pelled a thousand to speak out in its stead. In attempting to gag his lips, they have unloased the tongues of tens of thousands of indignant souls. In murdering a loyal and parriotic citzen, in order to allay a petty local excitement, they have stirred up a national commotion which causes the foundations of the republic to tremble. O most usane and wicked of mankind!

We have very many things to say about this hidous conspiracy; but as our views and feelings are learly expressed in the resolutions of the Board of Managers of the State Society, which are recorded below, as well as in some of the articles we have selected on this subject from other newspapersand as our columns are pre-occupied with the particulars of the fatal attack, and the comments of the press in relation to it, it is neither convenient

nor necessary for us to extend our remarks to-day. We cannot, however, in conscience delay the exression of our regret, that our martyred coadjutor and his unfaltering friends in Alton should have allowed any provocation, or personal danger, or hope of victory, or distrust of the protection of Heaven to drive them to take up arms in self-defence. They were not required to do so either as philanthropists or christians, and they have certainly set a dangerous precedent in the maintenance of our cause,though the fact does not in the least palliate the blood-thirsty conduct of their assailants. Far be it from us to reproach our suffering brethren, or weaken the impression of sympathy which has been nade on their behalf in the minds of the people-God forbid! Yet, in the name of Jesus of Nazareth, who suffered himself to be unresistingly nailed to the cross, we solemnly protest against any of his professed followers resorting to carnal weapons under any pretext or in any extremity whatever.

## THE RIOT AND MURDER AT ALTON.

At a very full meeting of the Board of Managers of the Massachusetts Anti Slavery Society, held in Boston on the 22d inst. with special reference to the late riot and murder at Alton, Illinois, the following resolutions were 1. Resolved. That the awful intelligence of the murder of

the Rev. ELIJAH P. LOVEJOY, at Alton, by lawlers and blood-thirsty men, while nobly endeavoring, in the fear of God, to maintain the liberty of the press and the rights of man, is received by this Board with those feelings of anguish, alarm and horror, which become freemen and Christians; and should cause our guilty country to shudder and quake in nediate and heart-felt repentance. 2. That the guilt of this bloody tragedy is not local, nor

onfined exclusively to the immediate actors therein, but that it covers the land, inasmuch as the tragedy itself is one of the natural and inevitable consequences of telerating the execrable system of slavery in our midst; and that in the American church, the American press, American states and divines, the great mass of the American people, -all who. for the last five years, have instigated riots or connived a the prostration of lawful government, or justified the enslavement of our colored countrymen, -do participate to a greater or less extent.

3. That our lamented coadjutor, in cheerfully laying down his life in the cause of his God, his country, and liberty, and in refusing to yield up the freedom of the press and of con-science, at the threatening dictation of a band of conspira-tors and ruffians, deserves to be ranked, and held in everasting remembrance, among the noble army of martyre." who, in various ages of the world, have fallen victims to per-

ecution and tyranny.

4. That to ascribe his rare integrity, persevering determination, and intrepid devotion, in aiming to re-establish the 'Alton Observer,' to a rash, stubborn and suicidal spirit, or to a desire needlessly to excite a popular commotion, is equally absurd, malicious and barbarous; seeing that he was contending, confessedly and truly, in a constitutional and awful manner, for all that is precious in freedom and vital in christianity, and that he had no other interest in such a fearful conflict than that of a free moral agent; nor could he have consented to be fettered and gagged, under such cir-cumstances, without sacrificing that which is of paramount importance to the mere preservation of life—namely, his allegiance to God and duty.

5. That in resorting to arms, in the last extremity, to put

o. 1 nat in resorting to arms, in the last extremity, to put down the implacable, seditious and desperate enomics of pub-lic order, liberty and humanity, and to defend his property and life rather than succomb to their 'reign of terror,'—be-ing cruelly deserted, as he was, by the civil and military authe rities of the place,—he was amply justified by the princi-ples set forth in the Declaration of Independence, by the ex-ample of our revolutionary fathers, and by the applause which markind have always bretowed upon those who have perished under similar circumstances; consequently, that for those who subscribe to that Declaration, and eulogize those patriotic sacrifices, to affect to be shocked at the brave and spir ited defence made by Mr. Lovejoy, and on that account to consider his death as not descrying of peculiar sympathy or respect, is nothing better than base hypocrisy, cold-blooded insensibility, and atrocious malignity.

S. That while it is not the province of this Board to deter

mine for the friends of universal emancipation, how far or under what circumstances it is right to use arms in self-defence; and while it is certain that no body of men have ever had a better right to do so than did Mr. Lovejoy and his associates, in view of the dreadful provocations and perils with which they were assailed; yet, as abolitionists, we are con-strained to believe, that if the doctrine of non-resistance had been practically carried out by our brethren in Alton, as it has been by the friends of the colored race in Boston, New-York, and many other places, a similar deliverance and vic-tory would, in the providence of God, have been the result; or, if not, that the spilling of the blood of defenceless mer

rould have produced a more thrilling and abiding effect. 7. That upon the citizens of Alton, in a special sense, is resting an awful amount of guilt, with regard to the untimely sacrifice of an amiable, philanthropic and pious man; that, y their wicked conduct prior to the horrid catastrophe, parby their wicker conduct prior to the norrid canatropie, par-ticularly at the public meeting held by them on the 2d in-stant, they are answerable for the blood of murdered inno-cence; that among the prominent instigators of mischief at that meeting, (while affecting to deprecate any disturb-ance,) the names of Judge Hawley, the 'Hon. Cyun Edwards, 'U. F. Linder, John Hogan, Mr. Krum, and Samue G. Bailey, appear to be most conspicuous; and that in its results, we have a fresh proof that wherever in the U. S. public meetings have been assembled, to crush under the weight of public odium, what the laws do not forbid, and indirectly to aim at the moral and constitutional rights of citizens, mobs have never been wanting to follow out and exe-cute, in a still darker spirit, the real sentiments and wishes of their more politic instigators.

8. That a deed so unexampled in the history of our coun-

so any region to the mistory of our country—so pregnant with destruction to our free institutions—so subversive of all law and personal freedom—and yet so obviously the fruit of slavery—should rouse up and unite the freemen of the non-slaveholding States, as one man, and induce them to proclaim eternal hostility to every form of

American despotism.

9, That the diabolical attempt to fire the warchouse of Messrs. Godfrey, Gihean and Co. with the dugin of consuming those heroic men who were assembled in it, or of

shooting them down as they should rush from the flames, is the climax of savage atrocity—affording new evidence that the MOLOCH OF SLAVERY demands the immolation of life, liberty and property upon its blood-stained alters, and the entire subjugation of the free States to its impious control. 10. That the ministers of our boly religion, without dis-tinction of sect, are called upon, in the most impressive man-ner, to lift up their voices LIKE A TRUMPET on behekling

one of their sacred profession, pre eminent for his moral worth, deliberately murdered by public assessins; that into every meeting-house, the dead body of the Alton martyr should be carried, gory with blood, (in imagination, if not in form,) that all the people may look upon it, and be filled with indignation and horror; and that every pulpit should seize ion to a lively sense of its own guilt and imminent peril in

spholding the system of slavery.

11. That as the inmonted Lovejoy died in defending the reedom of the press, ' the palladium of all our liberties, conductors of this mighty engine owe it to themselves, to the f liberty universally, and to the reputation of our country abroad as well as its tranquillity at home, to extol his devo-tion, mourn over his sacrifice, and speak out in thunder-tones against his unlawful destruction, whatever may be their sen iments respecting southern slavery and its immediate aboli-12. That if it had been a partizan of the U. S. Bank, or

of the administration, or of 'Whig reform,' who had thus fallen at his post a victim to his principles, his death would have created a strong excitement throughout the land, and been celebrated with unusal pomp and circumstance "—pub-lic meetings would have been called in every town and village, eulogies pronounced, pledges of eternal fidelity made, the pulpit and the press invoked, and every effort put forth to arrest the perpetrators of the murderous deed 5—therefore, it is not too much to demand equal sympathy and regard for him who has lost his life, not to secure the triumph of this or that political party, or the establishment or overthrow of the Banking system, but in pleading the cause of one-sixth part of his own countrymen, now held in chains and slavery, and in supporting the 'self-evident truths' of the Declaration of Independence.

15. That, instead of being dismayed or disheartened by

the loss of our beloved coadjutor, or by the manner in which he has been taken from us, we are only, if possible, filled with more animation, and are the more firmly bent upon prosecut-ing our holy enterprise until the last fetter is broken and the ast captive set free, though briers and thorns be round about us, and be the danger or the sacrifice what it may to as personally or collectively; that our trust is in One who is mighty to save, who brought out Israel from the land of Egypt with a strong hand and an outstretched arm, who ank Pharaoh and his hosts in the red sea, ' for his merey ndureth forever,' and who is pledged to deliver the oppres sed out of the hand of the spoiler; and that we are certain of Him who cannot lie, that innocent blood shall not cry nation in vain, but shall multiply converts to our cause like the dew drops of morning, and in due season work out a mighty redemption for all who are now sighing in bondage.

14. That the gratitude and applause of all true Amerians are due to EDWARD BEECHER, President of Illinois College, and those other faithful friends who were neithe shamed nor afraid openly to stand up before the infuriated citizens of Alton, side by side with the object of special ven cance, and espouse an unpopular cause, at the peril of 15. That it is our earnest prayer, that the God of the op-

pressed may inspire some other christian champion to three simself into ' the imminently deadly breach ' at Alton, at this momentous crisis, and resolve to establish a free press, or perish in the attempt; and that if such a person shall appear, we pledge the free spirit of the Commonwealth of Massa-chusetts to stand by him, even to the destruction of a theuand printing-presses by the enemies of free discussion. 16. That this Board, as the representative of the aboli-ionists of Massachusetts, prefers its deep-felt sympathy to

Mrs. Lovejoy, in view of her droadful bereavement and very critical situation, with whatever aid her necessities may repuire; assuring her that ten thousand hearts are bleeding pontaneously with her own.

17. That the tragedy at Alton should not be allowed to

pass, without producing a solemn and permanent impression spon the mind of the mation; and therefore this Board would respectfully suggest to the Executive Committee of the Parent Society, the expediency of appointing a particular day not too far distant, on which meetings shall be held simultaseously throughout the free States by Abolitionists and the people generally, in every town and village, as far as practicable, to commemorate the tragical death of Elijah P. Lovejoy, and thus give a mighty impulse to the cause of librty throughout the land and the world, Voted, That the editors of the daily, and other papers in

this city, be respectfully requested ... give the above rese-

their columns.
FRANCIS JACKSON, President. WM. LLOTD GARRISON, Sec'y.

HOW TO GET UP A RIOT - ACCESSARIES BEFORE THE FACT.

'At a large and respectable meeting of the citizens of Alton,' held Nov. 2, 'to take into consideration the present excited state of public sentiment in Alton, growng out of the discussion of the Abolition question,' the Hon. Cyrus Edwards, as chairman of a committee, presented the following among other similar resolution

Resolved. That whilst we decidedly the doctrines, as put forth by the said Lovejoy, as sub-versize of the great principles of our union, and of the prosperity of our young and growing city, we at the same time as decidedly disapprove of all unlawful

A Mr. Linder offered the following :

A Mr. Linder effered the following:

Resolved, That while there appears to be no disposition to prevent the liberty of free discussion!! through the medium of the press or otherwise, as a general thing!! it is deemed a matter indispensable to the peace and harmony of this community that the labors and influence of the late editor of the Observer be no longer identified with any newspaper establishment in this city.

'Judge Hawley then made a few very elequent and ppropriate remarks,' and concluded by offering the folowing resolution:

Resolved, That the discussion of the doctrines of immediate abolitionism, as they have been discussed in the columns of the Alton Observer, would be destructive of the peace and harmony of the citizens of Alton, and that, therefore, we cannot recommend the re-establishment of that paper, or any other of a similar character, and conducted with a like spirit.

Luon when rest week heavily the citizens.

Upon whom rests most heavily the guilt of the murer of Mr. Lovejoy, and the destruction of his press?

MRS. LOVEJOY.

By the last accounts from Alton, it appears that Mrs. Lovejoy had not recovered from a state of total insensi-bility into which she had fallen in consequence of the murder of her husband; and as her situation is one of great delicacy at the present crisis, aside from this awful occurrence, there is reason to fear that she will not long survive so terrible a bereavement. We are requested to state, by the Managers of the State A. S. Society, that it is desirable some token of sympathy and regard for her should be forwarded to Alton as soon as practicable; and that if those persons, whether in the city or country, who are anxious to contribute something to the necessities of her family, will forward their donations to Henry G. Chapman, Treasurer of the Society, 29, Central-wharf, the money shall be duly acknowledged and forwarded. No time, however, should be lost in this matter. It is believed that many other persons, besides abolitionists, will be happy to do something for this courageous, devoted and bereaved woman.

We are also requested to state, that a collection will be taken up, on her behalf, at the Monthly Concert on Monday evening next, at Lyceum Hall. N. B. Mr. Chapman informs us that he had the

pleasure, yesterday, to remit to Mrs. Lovejoy the sum of one hundred dollars. A list of the donors next week. Public Meeting. We learn by the Lynn Record

of Wednesday evening, that a numerous meeting of the citizens of that place was held in the First Methodist meeting-house on the preceding evening, to take into consideration the murder of the Rev. Mr. Lovejoy .-Isaiah Breed was chosen President, and John W. Brown and George Hood, Secretaries. The meeting was opened with proyer by Rev. Mr. Merritt, and afterwards addressed by the President, by J. W. Browne, Edwin Thompson, Elijah Downing, Daniel Henshaw, and others; after which, several appropriate resolutions were unanimously adopted. We shall publish the proceed-

The Record appears in a mourning dress throughout It also contains some spirit-stirring remarks upon the Alton massacre, which we shall copy hereafter. This excellent paper is as true to the cause of liberty and humanity as the needle to the pole.

We are informed that the Rev. Mr. Brownson, of this city, delivered a very impressive discourse on the afternoon of last Sabbath, upon the direful outrage at Alton, the news of which was received in the forenoon.

EXTRAORDINARY MISCONCEPTION. The last number of the 'Friend of Man' contains an article from the pen of bro. Goodell, occupying more than one page of that paper, respecting 'Mr. Garrison—The Liberator—Affairs of the East, &c.' It is written with characteristic energy, acutoness and strength; and a considerable portion of it bears with merited severity sts. But a larger share is devoted to an elaborate refutation of what bro. Goodell supposes to be a cardinal heresy in our religious belief. Now, if his premises were sound, his conclusions would be irresistible; in other words, if we really held to what he seems to think we do, and upon which he has piled columns of refutaion, we should deserve no mercy at his hands. But he has totally misconceived our views; we disclaim with holy abhorrence all that he imputes to us; and we are istenished beyond measure that he should deem us so profligate in theory as to believe that what was morally wrong or morally obligatory under the law, is no longer so under the gospel-and therefore a Christian may ake the name of God in vain, or steal, and covet, and commit adultery with impunity, or worship many gods without guilt!! Monstrous absurdity! astonishing misonecption! What we have written to warrant any such conclusion, even in the most remote sonse, we really are quite ignorant; and, what is very remarkable n bro. Goodell, he does not quote our heretical language in full, so that his readers may know precisely what are our sentiments. He exclaims—' The Christian believer not bound to obey the moral law of God! '-' What! The believer in Christ not bound to obey the moral law t God! Alas! The privilege of being a believer be comes synonymous, then, with the privilege of being (if one pleases) a slaveholder!'— Can the 'orthodom' olitionists of New England continue to go with Ma Garrison? Not if he must needs point his arrows against the great moral law,(!!) which lies at the

Bro. Goodell, you have done us-unintentionally, we are sure—immense injustice. We have no such arrows to point—we believe in no such abominable dectrine. We affirm with the spostle, 'Wherefore the law is holy just and good'—and know to a certainty with him, tha quently in all those who have put on Christ, and in whom he is the hope of glory. We do indeed contend that the law is not now 'THE rule of obedience, or ' we are not under the law, but under grace,' for w are saved not by the law, but 'by grace through faith. Christ and him crucified is the ONLY standard of obedience, to which we are to look. 'What then? De we make void the law? Nay, we establish the law.' For 'Christ is the end of the law for righteousness to every one that believeth.' He is our life and light, our redeemer and sanctifier, and therefore incomparable ed and vanished-the vail of the temple has been rent the temple itself destroyed-and all that appertaine to the first covenant, as " the rule of obedience," was eternally obligatory, is swallowed up, perfected, and far surpassed under the new covenant. The standard now is, 'If any man have not the spirit of Christ, he is none of his'-that is, perfect holiness. But we ave not room to pursue this subject.

LOVEJOY, A MARTYR!

A meeting of the Boston Young Men's Anti-Slavery Society will be held at the Lyceum Hall, Hanover St., on Thursday (Thanksgiving) afternoon next, at 3 o'clock, in relation to the murder of the Rev. E. P. Lovejoy. Abolitionists are invited to attend.

PUBLIC MEETING.

Dear Sir,-The friends of liberty and the maintennce of the laws of the land, wish to hold a PUBLIC MEETING, and express their opinions in regard to the nurder of the Rev. Mr. Lovejoy. I hope such a course will be taken; our friends in the far West will expec it from us, and let us lend them a helping hand in the good cause of religion and truth. Yours truly, 'LIBERTY.

MONTHLY CONCERT. The regular monthly Concert of Prayer for the slaves an

heir cruel task-masters will be held at the Lyceum Hall 39, Hanover-street, on Monday evening next, at 7 o'clock. The affecting case of the lamented Lovejoy will probably be fully detailed and dwelt upon. A full attendance is re-quested. Those who wish to assist his widow and family will then have an opportunity to contribute.

The subscribers to the Illuminator are respectfully informed, that it will not be possible for me to issue another summer of that paper, until after the 15th of December, when it will be issued and continued regularly. Those persons wishing to subscribe for Vol. 3, will please forward their name pefore or by that time.

JOSEPH A. WHITMARSH. Boston, Nov. 24, 1837.

NOTICE.

Dr. Wiley will lecture before the Adelphic Union Society on Tuesday evening next, at the Smith school house, Belknap St, Subject-Cause of Consumption. Lecture to commence at 7 o'clock.

CONVENTION OF MINISTERS.

At a meeting of the subscribers, held at Leisester, Oct. 30, 1837, it was voted unanimously, as the sense of this menting, that it is expedient to call a convention of all the min-isters of the gospel in Worcester County, to meet at Wor-cester, in Brinley Hall, on the first Tuesday in Documber next, at 11 o'clock, A. M. to express their sentiments on the subject of SLAVERY—accordingly, all the ministers of the gospel in said County, are hereby requested to meet as

John Fiske, Thomas Snell, John Nelson, Josiah Clarke Seth Alden, George Allen, Isnac R. Barbour, L. Packard, John Greene, James Porter, Samuel May, David Peabody, Winthrop Morse, J. S. Clarke.

To Correspondents. Many communications pro on file for insertion-bro. H. C. Wright's, O. P. Bacon's, S. R. Alexander's, next week. 'Norfolk' ditto-and also an account of the formation of an Anti-Slavery Society in the West Parish of Andever.

83- A complete refutation of the wanton aspersion of the N. E. Spectator, respecting the non-attendance of the colored inhabitants of Boston upon public worship, will be found in the preceding page.

The Editor of the Spectator very candidly ne-glects correcting his false intimation, that after the 1st of January, 'the Liberator will make slavery a subar dinate topic.' We have already stated that the overthrow of slavery will continue to be the grand object o this paper. Will the Spectator inform its readers to

Our esteemed friend T. in New-Bedford, who kindly invites us to visit that town for the purpose of lecturing on slavery, is informed that our engagements in this city will not admit of our absence.

The article from the Emancipator, in another column, will be read with great satisfaction by aboliionists generally. It is equally timely and gratifying

The letter of our early and well-tried friend Ben min C. Bacon, (formerly Secretary of the New-England Anti-Slavery Society,) comes to us with a strength-ening effect. It reminds of memorable days.

LETTERS. G. L. Faun, Elias Smith, J. Lewis, C. Wight, A. Mor-rill, Elizabeth C. Webster, (Your letter is a satisfactory ex-

REMITTANCES.

planation.) Wentworth & White 2, Gillman Parker 0, 15, Edmund Quincy 2, Parker Richardson 2, Charles Sumner 2, 50, Har-ris Foster 1, 75, Mary Irving 1, Elizabeth C. Webster 3, W. Berry 0,50, Heary Emerson 0,46, Nath'l Boynton 1,34,

THE GRAHAM JOURNAL OF HEALTH AND LONGEVITY. Published by DAVID CAMBELL, No. 9, Washington St. Boston. The 2d vol. of this work will commence the 1st of Jan. 1838, and be issued once in two weeks; each No. containing 16 pages, octavo.—The whole 26 Nos. making a volume of 400 pages.—Price \$1,50 a year, or if paid in advance, \$1 will be received.

The publisher offers the remaining numbers of the present Vol. gratis, to all who will forward their names as subscribers to Vol. 2d. Those remaining numbers are to contain an original review of the Experiments and Observations on the Gastrie Juice, and the Physiology of Digestion, —by William Beaumont, M. D.

Nov. 24.

THE WANDERER PROM HOME. When weary and toss'd by the wild waves' co The wanderer from home, and from friends he loves Descries mid the blue mist, this Isle of the Ocean.

To his heart, O how welcome this haven of rest How lovely these mountains and valleys of green, Where the palm and the cocoa nut wave their dark ph O'er these fields of rich verdure no winter is geen-

The fruits are perennial, the flowers ever bloom. Mild and genial the breezes of this favored isle, And bright as Italia's, its evening sky;
But sad is the heart of the stranger the while—
O why for his dear native land does he sigh?

He sighs for the sound of the 'church-going bell,' For those Subbaths so holy, sweet foretastes of heaven For that heart-felt communion with friends he lov'd well, When their mingled devotions ascended at even.

He sighs for the land where no slavery reigns, Where to poor and unlearned instruction is given: Where to all its glad tidings the gospel proclaims, And guides the poor wanderer to duty and heaven

O come the blest day, when o'er this fair isle, The heralds of Peace shall their banners display; When peaceful and holy the Subbath shall smile, And darkness and slavery flee forever away. St. Croix.

### For the Liberator. WHEN I AM DEAD.

When in my last repose I lay, Let not a tear for me be shed; Tis meet that I should pass away With none to weep when I am dead.

In some secluded spot, beneath The towering elm's refreshing shade-Where vernal winds will softly breathe, I would in silence there be faid. In pompous grandeur, let no stone

Rear its proud front above my grave,
To tell how bright my virtues shone: No such respect from friends I crave.

I seek not faine-I ask to be Remembered by the poor alone; -They will enshrine my memory In hearts more durable than stone

Their hands may plant the fragrant flowers Above my dark and lowly bed;-These may beguile their weary hours, But cannot please the unconsc

So let no tears be shed for me, When to my last repose I go-But lay me 'neath the broad eim tree, Where vernal breezes softly blow.

#### For the Liberator. LIBERTY.

Masters, nwake! and set the captives free! Yours is the right to grant them liberty: Long have the fathers and the sons done wrong— Now let them go, and sing the freed-man's song. What right have men to seize and sore oppress

Their fellow men, and give them no redress To chain and beat a brother, near of kin, Made of one blood, though of a darker skin ? What right have Algerines my son to take,

And force him from his home, a slave to make?

And doom his children every one a slave, Till life and strength are wasted in the grave ? What right have savages, in desert wild,

To captivate my daughter,-lovely child ! To make her bear the burden and the chain, Or else in gashes deep endure the pain ? What right have negro men to take my wife,

Pollute, abuse, and make a slave for life ? What white man would endure the negro's pain, Had he the negro's power release to gain ? Daxbury.

BRADFORD, Nov. S. 1837. DEAR GARRISON :

Please insert the following 'Lines' from a late Mobile Mercantile Advertiser, in your valuable paper, and oblige your friend. What do you think the Editor of the Adveriser would say, if the slaves should · On the alters of liberty swear

To be free ' 1

## LINES

SUGGESTED BY THE RECENT DIPLOMATIC DIFFICULTIES BETWEEN THE FRENCH AND SWISS. Too long hath the trumpet been still, And the voice of the clarion mute But the Switzer is out on the hill, And the harp hath the place of the lute.

From the valleys the watchword goes forth,-It's ' Freedom '-ber spirit is there On the altars of liberty swear

By the valor of Tell they have sworn it, on the Rhine to the waters of Bern, And the standard of Tell-they have borne it Away to the banks of Lugern; Shall the loveliest lake, and the fairest That sleeps in her bosum, of all

Be dved with the blood of the Gan! ! · Too long have the groves and the rills Won the lover, -their language is mute; And the Switzers are out on the hills, And the harp bath the place of the lute

From the valleys the watchword goes forth It is 'Freedom'—her spirit is there, And high hearts from the east, and the north On the alters of liberty swear

To be free. T. H. H. Mobile, Oct. 19.

# AUTUMN.

MY E. L. FOLLEN. Sweet summer with her flowers has passed .-Thear her parting knell; I hear the morning's fitful blast

That brings her sad farewell But while she fades and dies away. In rainbow lines she glows, Like the last smile of parting day, Still brightening as it goes

The robin whistles clear and shrill; Sad is the cricket's song : The wind, wild rushing o'er the hill, Bears the dead leaf along.

I love this sober, solemn time To me sweet spring, in all her prime

Was never half so dear.

While death has set his changing seal On all that meets the eye,
"Tis rapture then within to feel The soul that cannot die.

### The following lines by Dr. Darwin, written in 1781, were like most of the author's poetry, popular for a time THE BALLOON.

Journeying on high, the silken castle glides Bright as a meteor thro' the azure tides; O'er towns, and towers, and temples, winds its way, Or mounts sublime, and gilds the vault of day! Silent with upturned eye, unbreathing crowds Pursue the floating wonder to the clouds, And floated with transport or benombed with fear Watch as it rises the diminished sphere— Now less and less-and now a speck is seen And now the floating cloud intrudes between The calm philosopher in either sails, Views broader stars, and breathes in purer gales; Sees like a map, in many a waving line and earth's blue plains the lucid water shine Sees at his feet the ferked lightenings glow, And hears the harmless thunders roar below

# TO DUTY.

Stern daughter of the voice of God! O Duty ! if that name thou love, Who art a light to guide, a rod To check the erring and reprove; Thou, who art victory and law When empty terrors overawe; From vain temptations dost set free; And calm'st the weary strife of frail humanity!

## MISCELLANEOUS.

From the Boston Atlas. THE ANNEXATION OF TEXAS-A NEW VIEW OF THAT MATTER.

There is every reason to suppose that the proect for the annexation of Texas to the United a Company for the purchase of these bonds, States, which is so favorite a measure with ma- with a view of colonizing the offered lands upon ny of the Southern politicians, and apparently a large scale, and that a similar project is also with a large proportion of the Southern people, entertained in England. will be revived at the next session of Congress

may adopt this question as the last and desper- can government will have succeeded in enate remedy for the present declining condition listing in defence of their territorial rights. of his fortune. Having failed to secure the and that too by the strong ties of personal in-North by political management, he may attempt terest, -a rich and influential class of European still to keep the good graces of the South, by citizens, who will be sure to raise a loud and yielding and submission.

the Southern Whigs, furnishes an opportunity ers .- Should we persist in the aggression, our of dividing and distracting the opposition, only chance to make peace with these Europe-which Mr. Van Buren will be very likely to improve. We ought then, to be prepared for the selves! question; and should be furnished with the materials of discussing it in all its bearings.

It is perfectly clear, that Texas cannot be an-

bors. It is therefore necessary to he informed friendly Indians, from the Shawnese, Delawares, how far their indignation is to be dreaded, and and Pottawatomies, and are about to send them what sympathies they have enlisted in their from the healthy regions where they reside to the

Every once in a while, paragraphs appear in the New Orleans papers, which are presently copied into all the other journals of the country, giving a frightful account of the state of things in Mexico; filled with stories of robberies, and threats of civil war; and predicting that the gov- who are now on terms of amity, and have not the ernment will presently break down, and the least cause for strife. Shame on our cowardice whole country be delivered up to ruin and dis-

not improbable that a certain part of them are disgrace to our religion.

This war is a southern war. Its origin was in manufactured for the occasion, by the friends of Texas in New Orleans, with the very design slavery: the money and the lives which have been spent, have been sacrificed in defence of our 'southern brethren,' and the management of it has been been sacrificed in defence of our 'southern brethren,' and the management of it has been to misrepresent the condition, and the reputation of Mexico. Other of these acthe reputation of Mexico. Other of these accounts are no doubt what they pretend to be, dians called in to fight its battles? What has beletters from Americans resident in that country.

But these residents are not generally men of much education, or very acute observers.—

Where is Gen. McDuffie with his spirit armor of This is sufficiently evident from the style and hartshorn and eau de cologne? Where is Gen. manner of their correspondence. They may be sufficiently adroit at smuggling goods, and in arts to evade the Mexican tariff;—but the sphere of their observation is very limited; they side the who once put the Seminoles to flight, with repeat, without knowing any thing of the mat- northern men.—the honored hero of New Orleans? ter, such rumors as are whispered about, by those opposed to the men in power; and their wives and daughters, to the protection of a few information is not to be relied upon. Three Shawnese, Delawares, and Pottawatomies? Where quarters of the Mexican news, furnished to the world, by the correspondents of the New Orleans press, turn out in the end, to be mere slavery? It happens occasionally, we suspect, that when a smuggling adventure turns out a leave to propound it to our 'southern brothren.' little unsuccessfully, and the goods fall into the If all your 'chivalry,' is unable to subdue a few hands of the custom house officers, the unlucky adventurer who has missed his expected profit, revenges himself by a libel upon the country,

whose laws he has not succeeded in evading. The following extracts from the latest London papers received in this country, will prove that there are foreign residents in Mexico, who view the state of affairs there in a different

teration in the tariff—the suppression of the smuggling transactions in the north—the suspension of hostilities with the Texians—and, lastly and principally, the growing confidence of the people in the present Government, the pressing wants of which, it would appear, had been most liberally met by the clergy in the shape of loans. The following is an extract from a privale letter received by the packet:—'The present Administration under Bustamente is so far conducting itself to the action of received by the packet:—'The present Administration under Bustamente is so far conducting itself to the action of received by the packet:—'The present Administration under Bustamente is so far conducting itself to the action of received by the packet:—'The present Administration under Bustamente is so far conducting itself to the action of received by the packet:—'The present Administration under Bustamente is so far conducting itself to the action of received by the packet:—'The present Administration under Bustamente is so far conducting itself to the action of received by the packet:—'The present Administration under Bustamente is so far conducting itself to the action of received by the packet:—'The present Administration under Bustamente is so far conducting itself to the action of received by the packet:—'The present Administration under Bustamente is so far conducting itself to the action of received by the packet:—'The present Administration under Bustamente is so far conducting itself to the action of received by the packet:—'The present Administration under Bustamente is so far conducting itself to the action of received by the packet:—'The present Administration under Bustamente is so far conducting itself to the action of received by the packet:—'The present Administration under Bustamente is so far conducting itself to the action of received by the packet:—'The present Administration under Bustamente is so far conducting itself to the action of received by the packet.

sive reasons, for believing that these sentiments are more to be relied upon, than those which appear in the New Orleans papers.

union and peace, is not the charity and love of the gospel. Jesus Christ did not come to unite men in sin, or ordain peace where sin was, but he

ico has been recently making arrangements for a settlement with the holders of the Mexican foreign debt,—a claim upon the country, which ers or common sinners? Was he never personal? foreign debt,—a claim upon the country, which had been entirely disregarded by the revolutionary and unstable administrations which makes ary and unstable administrations which man- and the cross which he bore because he did not aged the affairs of the country from the year 1827, down to the recent adoption of a consoli- the truth, answer .- Boston Rluminator. dated form of government. This certainly looks somewhat like stability and energy in the existing administration, and comparative prosperity

in the country.

It will be well, however, to explain somewhat at length, this proposition for a settlement with igently assist in securing the property for the use the foreign creditors of Mexico: as it seems of the RIGHT OWNERS! the foreign creditors of Mexico; as it seems not unlikely that it will have a direct bearing

to the holders of the bonds of the two Mexican Andrew are both stout hearly young negroes, 21 or loans, in payment and discharge of those bonds, 22 years old; Brace is square built, about 5 feet 8 and of the interest thereon due and unpaid, new inches high, with two front teeth broken off. Anactive bonds, for one half the amount due, to bear an interest of five per cent from the 1st of October, IS37; and for the other half, new deoff, (about half, both of these boys have thick lips, or other half, new deoff, (about half, both of these boys have thick lips, or other half, new deoff, (about half, both of these boys have thick lips, or other half, new deoff, (about half, both of these boys have thick lips, or other half, new deoff, (about half, both of these boys have thick lips, or other half, new deoff, (about half, both of these boys have thick lips, or other half, new deoff, (about half, both of these boys have thick lips, or other half, new deoff, (about half, both of these boys have thick lips, or other half, new deoff, (about half, both of these boys have thick lips, or other half, new deoff, (about half, both of these boys have thick lips, or other half, new deoff, (about half, both of these boys have thick lips, or other half, new deoff, (about half, both of these boys have thick lips, or other half, new deoff, (about half, both of these boys have thick lips, or other half, new deoff, (about half, both of these boys have thick lips, or other half, new deoff, (about half, both of these boys have thick lips, or other half, new deoff, (about half, both of these boys have thick lips, or other half, new deoff, (about half, both of these boys have thick lips, or other half, both of these boys have thick lips, or other half, new deoff, (about half, both of these boys have thick lips, or other half, both or other half, new deoff, (about half, both of these boys have thick lips, or other half, both or other half, new deoff, (about half, both of these boys have thick lips, or other half, both or other half, new deoff, (about half, both of these boys half, both or other half, both or o

and Tampico is to be transferred and secured to them for that purpose.

Now comes the part of the arrangement, which has a direct bearing upon the question of the annexation of Texas. One hundred millions of acres of land in the departments of Texas, Chihuahua, New Mexico, Senora and California, are hypothecated and specially set apart for the extinction of the debt. The proceeds of these lands are to be applied exclusively to that purpose, until the object is effected. The sales of this land, are not to be made at a lower price than four acres the pound sterling,—(about \$1,25\$ the acre, the price of our government lands)—and at this rate, the Deferred Bonds lands)—and at this rate, the Deferred Bonds are to be received in payment for them; the holders of these bonds, in case they choose to and five hundred dollars will be paid for the appreexchange them for lands, to be allowed interest, payable also in land, from the date of the bonds

Two hundred dollars will be paid for information and conviction of the person, or person payable also in land, from the acte of the bolists to the time of the purchase. And for the special extinction of these Deferred Bonds, there are to be set apart of the one hundred millions of acres of land above mentioned, twenty-five and will soon make for the Canada line, by the way millions of acres, 'having the nearest communi-cation with the Atlantic Ocean, and best suited for colonization from changed,' which it is specfor colonization from abroad,' which it is specially intended to exchange for these Deferred Bonds, in order that the land may be colonized

by settlers from abroad.

### This is the very territory of Texas, which the Mexican government thus proposes to con-

vey to its creditors, to the end that it may be

Holland, a disposition has evinced itself to form

Should this project be carried into effect, we shall soon see a new set of 'emigrants' figurwith renewed vigor.

It seems not improbable that Mr. Van Buren ing upon the theatre of Texas; and the Mexidangerous clamor, against our appropriating to The project of the annexation of Texas,— the use of the United States, the land assign-supported as it will be by a certain number of ed by Mexico, to pay the Mexican Bond hold-

## THE SEMINOLE WAR.

It is perfectly clear, that Texas cannot be annexed to the United States, without exciting the utmost indignation of our Mexican neighbor that the utmost indignation of our M deadly fogs and malaria of the swamps and ham-mocks of Florida. We find ourselves unable to fight the battles which our own injustice and curder.

These accounts are to be received with mawhose religion is a religion of peace, this scheme ny grains of allowance. In the first place, it is is a disgrace to us-a disgrace to our manhood, a

> Shawnese, Delawares, and Pottawatomies? Where too, are the brave women, who, according to Prof. Andrews, are ready so heroically, 'to buckle on the armor of their husbands and brothers' in defence of

> Here a question arises in our mind, and we beg hundred Indians, what will you do should you 'dis-solve the Union,'and then find your millions of slaves up in armed and desperate insurrection? Would you not need mercenary troops from the North more than you now need mercenary Indians? We trow so.—Herald of Freedom.

## SPEAKING THE TRUTH IN LOVE.

There are professing christians whose charity is a unbounded, and whose love is so universal, as to embrace every body and every thing with a kind of complacent love. And the moment that a follower Her Majesty's packet Seagull, with mails from Mexico, has arrived, having sailed from Vera Cruz on the Ist of July, Tampico on the Sth, and Havanna on the Sth following.

Affairs, generally, throughout the republic, wors a more cheerful aspect than had been witnessed for some years past; attributable, no doubt, to the late liberal alteration in the tariff—the suppression of the snuggling guilt, these professors are dreadfully grieved and transactions in the party—the suppression of hostilities wounded, and their compassion and sympathy for The following is an extract from a private letter received by the packet:—The present Administration under Bustamente is so far conducting itself to the entire satisfaction of moderate people, and there is no doubt that many of the Liberal party are now in favor of Government. The Minister of Finance, Lebrija, is making every effort to preyent smuggling, and in which be will succeed. The former ruinous loans to Government will be gradually paid off. As to revolutions, we consider them at an end.

Lieb appears in the truth,—that true charity has no sympathy or fellowship with sin. True charity never white-washes a sinner over, or daubs with untempered mortar. True charity tells the truth in respect to sin and sinners without reserve. Charity does not cover up sin in him who continues in it, and obstinately refuses to repent. And that kind of love or charity that covers up sin in the church or any where else, for the sake of in the church or any where else, for the sake of The great production of Mexico, so far at least as her foreign trade is concerned, is silver. The mining business is always certain to be greatly interrupted by the existence, or the fruit of the Spirit. This love covers relations, or a parcame to send a sword; so that a man's focs are danger of interrupted by the existence, or the fruitof the Spirit. This love covers relations, or a particular party or sect; and if you touch sin in these relations, party or sect; and if you touch sin in these relations, party or sect; on touch the forbidden ground of certain professors. This is the command of Jesus Christ to his children—that ye love one another even as I have loved you. Did Jesus Christ look with complacence upon the sins of his disciples, or upon the sins of the world? Did he leave them unrebuked? Did he have so broad a mantle of the sins of the world? prophesy good but evil concerning the enemies of

# 'DON'T WANT TO BE FREE!'

We publish the following advertisement of lost property, sent us by a friend, that, if any of our readers know where said property is, they may dil-

# \$1500 REWARD-11 NEGROES.

Texas to the United States. Such a bearing it was no doubt designed to have.

The Mexican government proposes to issue to the holders of the bonds of the two Mexican and to the holders of the bonds of the two Mexican and Frank, and one little girl, Eliza. Brace and Andrew are both stout hearty young negroes, 21 or October, 1837; and for the other half, new deformed bonds, bearing five per cent interest from the first of October, 1847.

To secure the payment of the interest, upon the active bonds, certain commissioners of remittance are appointed; and one sixth part of the income of the Custom House of Vera Cruz and Tampico is to be transferred and secured to them for that nursose.

Off, (about half,) both of these boys have thick lips, and are remarkably dull and awkward in appearance and manners; and the property of Alexander Mitchell. Jack and Charles, aged about 35 years, with a stern and determined countenance; Ginny and square make, both quite black and thick lipped, Lucy with front teeth out; Charles is about 5 feet to them for that nursose.

SUSAN MITCHELL. ALEXANDER MITCHELL. ANDREW MITCHELL,

Wheeling, Oct. 27, 1837.

## OUTRAGE AT ALTON. Alluding to the late destruction of Mr. Lovejoy's press at Alton, the Conneaut Gazette says-

One thing we do know, and that right well .-We know that those who glory in the perpetration of such outrages form a very imperiect estimate of the spirit and aim of the friends of freedom, if they suppose that they are to be mobbed into silence, or that they will suffer a paper, advocating the true principles of liberty, to go down because its types, press and materials' have been once, twice or thrice. An influence of the American Colonization and American principles and materials' have been once, twice or thrice. By William Jay, of Professional Colonization and American press and materials' have been once, twice or thrice. press and materials' have been once, twice or thrice destroyed by the band of lawless violence. We predict that from this day henceforth, Mr. Lovejoy's career will be one of usefulness; that he and his press will hereafter wield an influence which, in the ordinary course of events, could not have been the ordinary course of events, could not have been carned by or prophesied for them. And mark the learned by or prophesied for them. And mark the earned by or prophesied for them. And mark the additional prediction, that, ere one year passes by these who have been foremost in promoting these lawless outrages will repent—more sincerely than they now rejoice—that they were ever so foolish as to follow a line of conduct which, though it appeared for the moment likely to thwart the schemes and nterrupt the labors of the abolitionists, was calculated, in the main, to build up their cause by awa-

Memerian fluid, is a great swagger, but may of Alexican bullets, was recently feasted and toasted at Mobile. In his speech he stated that the great mass of the Texans were in favor of annexation to the United States; but that he himself was opposting the subject. It is very valuable read little on the subject. It is very valuable wisdom and patriotism enough in those who heard this insensate speech to rebuke it on the spot, the people of Mobile are greater ninnies than we took them to be. What! openly invite a disruption of them to be. What! openly invite a disruption of the spot, the people of Mobile are greater ninnies than we took them to be. What! openly invite a disruption of the spot, the periodic selects of slavery, the salety of time distributions and our duties in relation to the subject.

3. RANKIN'S LETTERS. 113 pp. 18 this Union, that a portion of it may unite its destiny mo. cloth. 25 cts.

With Texas? This is the sum and substance of Letters on American what the gallant General Lamar proposes-and the Mobilians listen and shout forth their approbation Brook, Augusta co. Va. By John Rankin, of the treasonable design! What would be said here of a foreigner who should come among us at the north and propose that all the states north of the Mason and Dixon Line should unite themselves And yet the southern people are continually boasthave no patience with such hypocritical cant. If the southern states really wish to separate from the good old substantial, free states of the north, for the sake of hugging in a pestiferous and leprous embrace the 'great valley of rascals' beyond the Sabine, in the adversary's name let them go. Bid them Satan speed. Let thom try the experiment. They will repent it in sackcloth and ashes .- Boston Times.

DIED, in Boston, Venus Freeman, aged 85, a venerable woman of color. She was born in Chel-sea, in the family of Mr. Watts, in 1749, and in closing her long life, which has been filled with useful action and right feeling, she leaves 36 descendants to mourn the loss of their beloved and respected parent. We would not use the term of eulogy, nor to the centre of the reader's heart. yet suffer worth, so real and unobtrusive, to pass from among us without some simple expression of the deep interest it has excited in many hearts. Born in the condition of slavery, when that form of servitude existed among us under its mildest aspect of affectionate dependence, protecting care, and mutual obligation, the graces which were perfected in her character proved that the noblest, the truest liberty belongs not to any one condition of our existence here; but may be possessed as fully by bond as free. The honesty, simplicity, unwaver-ing fidelity, unfailing good humor and courtesy of manner exhibited in the earlier periods of her life have been matter of tradition to us, from our pre-decessors; while the affectionate and grateful regard which she ever testified towards their memories, has often made us regret the decay in society of the feelings which united all the members of one household, under a bond so familiar and cherished. Her old age was marked by the same qualities which rendered her early days so respectable; and those who have watched her sun at its setting, and beheld the serenity of her countenance under the severest protracted suffering, the constant, unforceed expression of resignation to our Father's will, planters and slaveholders of the South, a de-her unwavering trust in the fitness of all which was scription of the condition and treatment of the

MORE STEAMBOAT MURDERS-THREE HUNDRED exceeds in atrocity all the others that have occured since the 'immortal Fulton' first invented these
panders to the hec atomb of the dead. The steamers Warra and Mannauth scan in equilibria. Warren and Manmouth came in the Mississippi river on the 2d inst. when the latter immediately sunk. The Monmouth had on SLAVERY. 177 pp. 18 mo cloth. 25 board 600 Creek Indians, 300 of whom were drowned. The Monmouth is represented as an old rotten boat, into which the Indians were crowded by ing the human species as property: with notes. The only reason assigned for comparison of the conis, that avarice had so blinded all parties conRoy Sunderland. erned, that mere Indians were not considered pasbe nearly full.

# PEMALE PETITIONS.

Mr. Editor-You are requested by the Providence Ladies' Anti-Slavery Society, to publish the followstatement of the number of signatures to the was petitions, and also to those for the abolition ng statement of th of slavery in the District of Columbia, obtained in Rhode Island, which have been reported to the to be the abolitionist's pocket companion. By Society and forwarded to Congress during the ex- Rev. La Roy Sunderland.

cin acostoli .		
	Texas.	Dis. of Columbia.
Providence,	1578	1725
Smithfield,	515	405
Cumberland,	64	97
Gloucester and Fost	ter. 33	
North Providence,	460	398
Cranston,	84	78
Warwick,	62	62
East Greenwich,	110	
Bristol,	31	32
Tiverton,	66	68
Little Compton,	117	154
	-	0000
	3120	3008

The British cruisers in the West Indies are stir- seven years a Presbyterian minister in Virgiing up the slave trade in that quarter, 'pretty con-iderably.' At the last accounts, they had taken cossession of the Islands of Key Sal and Aguilla, der the writer's own observation. They illusand transported the natives to Havena. They had also captured a Spanish government packet with slaves on board, bound from Porto Rico to Havana, and taken her into Havana, hoisting the Brit-ish flag on her. The Governor ordered it to be lowered and the Spanish hoisted in its place, which was alternately done four times, which caused much 37 1.2. excitement. A large ship of the line had also been This tationed as a receiving ship for slaves, with a

hundred bushels of corn.

July, August and September, respectively; the three first blooms producing fruit, but the last was blighted by the early trost. The novel spectacle was exhibited of a tree bearing three different grodes of apples beautifully interspersed with blooms of the fourth family. We have specimens of the fourth family. We have specimens of the fourth family. of the fruit from the second and third blooms .-Portsmouth N. H. Gaz.

A letter from the collector at Pittsburg, dated the 14th ult, states that TWENTY TONS OF SPECIE have been sent to Philadelphia by the Penusylvania Canal. It came up the Ohio. It is supposed to be for the United States Bank and the supposed to be for the United States Bank and the by the banks in a short time.

## ANTI-SLAVERY WORKS, FOR SALE BY

ISAAC KNAPP.

At the Depository, No. 25, Cornhill. 1. JAY'S INQUIRY: 206 pp. 12 mo. cloth. 37 1-2 cts.

od for the moment likely to thwart the schemes and tion to the end in view, and the glorious consequences which must follow from their adopkening a spirit of enquiry among thousands, heretofore lukewarm towards it, if not decidedly its opposers, and enlisting their sympathics in its behalf.

2. MRS. CHILD'S APPEAL. 216 pp.

TEXAN IMPUDENCE .- General Mirabean Lamar, 12 mo. cloth. 37 1-2 cts. Texan Impuberace.—General Mirabeau Lamar, 1 in Bo. Cloth. 37 1-2 et al. one of the Texan commanders, who, like General . An Appeal in favor of that class of Ameri-Memecun Hunt, is a great swaggerer, but has been cans called Africans. By Mrs. Child, Author

ed to it. He had no objection to an amalgamation read little on the subject. It is very valuable with the southern states; but he could never consent for its historical information, interesting anecto a union with the abolitionists, headed by such dotes, calm reasoning, and vivid exhibition of men as Adams and Channing. If there was not the pernicious effects of slavery, the safety of

Letters on American slavery, addressed to Mr. Thomas Rankin, merchant at Middle Pastor of the Presbyterian Churches, of Ripley and Strait Creek, Brown co. Ohio.

This book, being written by a native of Virginia who was thoroughly acquainted with slawith some foreign state? Would his listeners ginia who was thoroughly acquainted with shout forth their approbation of the mad project? very, to a beloved brother a slaveholder, cannot contain the project of the proj fail to be read with intense interest. It abounds ing of their peculiar patriotism, and their attachment with affectionate remonstrances, earnest appeals, to the Union! We have no patience with such close resconing theilling feets and feithful clear reasoning, thrilling facts, and faithful warnings. It is one of the best books to put into the hands of inquirers after truth. It was written more than twelve years ago, and has passed through four editions. ARCHY MOORE, price reduced \$1.00

The Slave; or Memoirs of Archy Moore, In one volume. Second edition, revised by

As a mere literary work, this has scarcely an equal in the English language. It is remarkable for its perfection of style, vividness of coloring, graphic delineations of character, and the resistless force with which it finds its way It is rabiable for the broad blaze of light

which it throws down into every corner of the horrid caverns of slavery. Without seeming to be aware of their existence, the author shows up, and exhibits the utter emptiness of nearly every objection against abolitionism.

A Baptist minister of Massachusetts, who is a native of Virginia, declared its descriptions to be accurate in every particular. A gentleman who was stopping at a town in New Hampshire, stated in presence of a large company, that he had resided in every slaveholding state, in the Union, and he pronounced this book a

perfect picture of slavery.

5. CHARLES BALL. 517 pp. 81.25.
This is a story, told by himself, of a MAN who lived 40 years in Maryland, S. Carolina and Georgia, as a slave, under various masters, and was one year in the navy, with Commodore Barney, during the late war. Containing an account of the manners and usages of the appointed for her to endure, her overflowing grati- slaves, with observations upon the state of morwishes of those around her, have felt that she was and sufferings of a fugitive slave, who twice indeed possessed of a treasure, near which the er-udition of the learned and the stores of the wealthy work of thrilling interest, by some considered

preferable to Archy Moore. Every abolitionist should read both of the INDIANS DROWNED. The New Orleans papers preceding works, if he would understand how gives an account of a new steamboat murder, which slavery, like a heavy mill stone, not only

TESTIMONY OF GOD AGAINST This is a collection of passages from the ing the human species as property; with notes. To which is added, The Testimony of the boat, into which the Indians were crowded by ling the indians, to increase their prof- To which is added, The Testimony of the The only reason assigned for conduct such as Civilized world against slavery. By Rev. La

This second edition improved, besides conengers, but were stowed away as cargo, or thought only as ballast for the boat. We should think taining an interesting view of the scripture arbat, by this time, the cup of Indian wrongs must gument, has a valuable collection of facts, which every working abolitionist should always have within reach.

7. ANTI-SLAVERY MANUAL. 162 pp. 18 mo, cloth. 37 1-2 This book contains a collection of facts and

arguments on American slavery, arranged un-8. THE OASIS. 276 pp. 16 mo. cloth. By Mrs. Child, with 20 beautiful engravings.

This is a work of great literary merit, and very interesting. It contains some of the best articles both in prose and poetry, which the anti-slavery cause has produced. Besides having much to interest the feelings, it abounds with very important facts. It was formerly sold at \$1.25, it was cheap at that price. There are 9. BOURNE'S PICTURE. 228 pp. 18 mo. cloth. 50.

Picture of Slavery in the United States of America. By George Bourne, who was for

der the writer's own observation. They illus trate the abominations which exist in the southern church. It should be read and prayed over, by every

disciple of Christ. 10. LIBERTY. 231 pp. large octavo. This is the compilation of the sayings of em

inent Legislators, Jurists, Moralists, Philoso-phers, Poets, &c. &c. It contains a number Mr. Asaph Rice, of Northborough, Worcester of engravings, one of the most interesting of ounty, owns a horse, which he bought in 1822, which is a moral map of the United States, ilwhich has since run in a baggage wagon to Bos-ton, and elsewhere, 15 years 3 mouths and 24 days, 'Slavery is a dark spot upon the face of the nd has travelled one hundred and seven thousand nation.' Any one who has ever learnt the iles, and has eaten in the same time eighteen value of this book, will never be willing to be destitute of it. It contains copious and Phenomenon.-Mr. Joseph B. Varney, of New nent extracts from 150 well known authors, agton, has a tree in his orchard which has bloom-d four times this season (in the months of June, Adams, Thomas Jefferson, Barlow, Brougham,

11. ANTI-SLAVERA 1. I. 174 pp. 12 mo. Cloth. 31. ANTI-SLAVERY RECORD. VOL.

other banks of Philadelphia. This news gives in-statistical and other facts from the West Increased hope of the resumption of specie payments dies, give it a great value. The articles are all short, pithy, and to the point.

12. ANTI-SLAVERY RECORD. VOI H. for 1836, 170 pp. 12. mo. Cloth. 31.
This volume, besides its large number of a cedotes of American slavery, illustrations of the control of the control of the cedotes of the control of the cedotes of the control of the cedotes the humanity of Africo Americans, and very valuable articles on mobs, has one mentioned the state of the stat ber devoted to extracts from official page from the West Indies, and three numbers ma from the West Indies, and three numbers mad up of very interesting answers to the followin questions: Could they take care of themselves.

'How can it be done?' Does the Bible say.

'Che stern of the D. How can it be done:

The story of the Runaway, the History of the slave James, the Fact with short Commentary, are worth more than the price of the Volume. The third volume which will soon be completed, is not less interest than the second

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Friend, bound together. These little book Friend, bound together. These hale both are of irresistible power. Mobs, political do nunciations, ecclesiastical anathemas, to messages, and commercial interests, are power. less to prevent them from fastening upon the minds and hearts of children, with an unjuly ing grasp. This volume among a great value ty of anecdotes, dialogues, &c. contains the story of Mary French and Susan Easter which children always read with intense me est, and which they will find it hard ever drive from their minds. It has 29 pictures. 14. SLAVE'S FRIEND. VOL. II. 28

pp. small 16 mo. Cloth. 25. This volume, besides its great variety short and exceedingly interesting articles, co tains an account of the formation of a Jurenia Anti-Slavery Society, with their Constitution The story of the Travelling Fireman Little Mary, Jack the Preacher, Little Harries &c. render this volume very attractive. It has 25 superior engravings. There will

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mmendation. One large edition as sold a a few months, and the second is nearly gone It is not simply of local and temporary interes, It should be read and studied in every family and bequeathed to children as a precious legs-

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Memoir and Poems of Phillis Wheatler, native African and a slave. The Poems were originally published in London in 1773. Many of them would de credit to a person of the highest advantages It would be well to have them always at his

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ressible aspirations of a slave accomplished, is useful as affording encouragement to the orts of all. It practically enforces this lesson urged by her biographer. 'Surely no man woman, or child, in whatever circumstances has occasion, after this, to be discouraged, an honest exertion to add to his own usefulness and the happiness of the world around.'
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